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1914







A HISTORY

OF THE

BAPTISTS IN NEW ENGLAND

BY

HENRY S. BURRAGE, D. D.

Author of "A History of the Anabaptists of Switzerland," "Baptist Hymn Writers and their Hymns," etc.

"Different statements of truth, different forms of worship, an altered outward life there may be; but the spiritual affections, the sense of duty, the charity, the penitent trust, the divine desire, the hatred of wrong, the faith in the unseen, which constitute true religion, belong to all generations."

S. L. CALDWELL, D. D.

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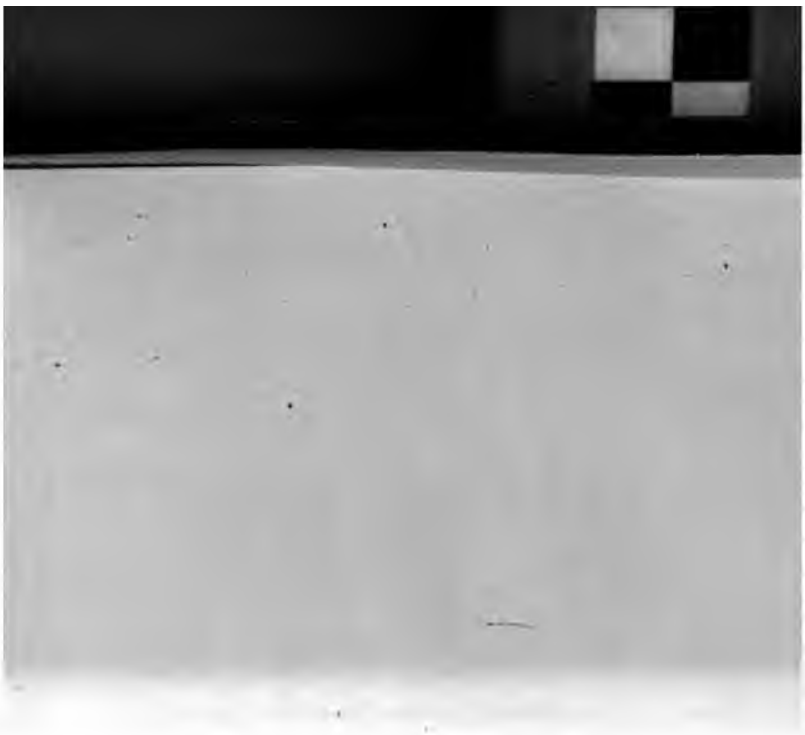
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ISABELLA G. KING

1914









PREFACE.

THE plan of this history was adopted in order that I might meet the requirements of the task assigned me. Regretfully I have been compelled, for lack of space, to omit much that ought to find a place in a history of the Baptists of New England. Yet I trust it will be found that, even in this brief review of a long and eventful period, the prominent facts have been clearly and faithfully presented.

Concerning the earlier history of the Baptists of New England, Rev. Isaac Backus' "History of New England with Particular Reference to the Denomination of Christians called Baptists," published a hundred years ago, has been to me, as to others, a treasure house of interesting and trustworthy facts. For his painstaking investigations, as well as for his personal worth and services, Mr. Backus should forever be held in honor by the Baptists of New England. Dr. David Benedict, in his "General History of the Baptist Denomination in America," published in 1813, devoted attention to a wider field than the Middleboro pastor, and so far as New England is concerned added little to what Mr. Backus had already done. Valuable material for the earlier period I have also derived from Dr. R. A. Guild's "Chaplain Smith and the Baptists," with its numerous extracts from the diary of Rev. Hezekiah Smith of Haverhill, Mass., published by the American Baptist Publication Society in 1885; also from the "Diary of John Comer," published by the American Baptist Publication Society in 1893. The Minutes of the





HISTORY OF BAPTISTS IN NEW ENGLAND.

CHAPTER I.

ROGER WILLIAMS AND THE EARLY BAPTISTS OF RHODE ISLAND.

THE Popham colonists established themselves at the mouth of the Kennebec River, in what is now the State of Maine, in August, 1607. Sir John Popham, from whom the colony received its name, was chief justice of England. With him were associated Sir John Gilbert and Sir Ferdinando Gorges. Doubtless they sought to enlarge their own fortunes by this colonial enterprise; but they were loyal to the interests of the crown, and saw in the anticipated success of the colony the greater glory of England by the consequent increase of her dominion and her commerce. Unfortunately, the colonists were not of the best. They had not the strength of character that belongs to the founders of States. They were here simply because they were sent. Furthermore, Sir John Popham died June 10, 1607, shortly after the colonists sailed. The president of the colony, George Popham, a nephew of the chief justice, died

in the winter following the landing. Also, during the following summer, Sir John Gilbert died, and on receiving this intelligence, Raleigh Gilbert, who on the death of George Popham became president of the colony, found it necessary to return to England as the heir to his brother's inheritance. A part of the colonists had returned to England in the preceding December, and as there was now no one capable of taking charge of the interests of the colony, Fort St. George, which they had erected, was dismantled, and the remnant returned to England with Gilbert in the autumn of 1608.

The utter abandonment of an enterprise at one period so full of promise, was a severe blow to Gorges and other patrons of colonization in New England; and no further attempt by Englishmen was made to secure a foothold in the new world until the Pilgrims, better men with better hopes, settled at Plymouth, in 1620. The Pilgrims were Separatists, and are to be sharply distinguished from the Puritans, who afterward established the settlements of Massachusetts Bay. Coming from Holland, whither they had fled on account of persecution, the Pilgrims brought with them to our shores "hearts full of charity, kindliness, and toleration; their minds broadened by experience in a land where religion was free to all men." They did not remain in Holland, because they were not at home there. They desired for themselves and for their children entirely different surroundings; and so



they left Leyden, where for some time they had lived in exile, crossed a stormy sea, and established themselves at Plymouth, "the forerunners of an innumerable host." The Puritans, on the other hand, were not separatists from the Church of England. They were not in harmony with it, however; and with the purpose to secure ecclesiastical changes which they could not obtain in England, they too turned toward the new world. A party of Puritan colonists settled at Cape Ann, in 1624. In the following year, they began a settlement at Salem. John Endicott joined them in 1628. In 1629, Rev. Francis Higginson and Rev. Samuel Skelton, two Puritan ministers, came with other colonists and organized a church at Salem. On leaving England the former is reported by Cotton Mather to have said: "We will not say, as the Separatists were wont to say at their leaving of England: Farewell, Babylon! Farewell, Rome! But we will say, Farewell, dear England! Farewell, the church of God in England, and all the Christian friends there. We do not go to New England as separatists from the Church of England; though we cannot but separate from the corruptions in it. But we go to practise the positive part of church reformation; and propagate the gospel in America."[1]

How this was to be done was very soon apparent. John Brown and Samuel Brown, "men of estates and men of parts," attempted to introduce the worship of

[1] "Magnalia," Lib. III., § 1, p. 12.

the Church of England at Salem; and when summoned before Gov. Endicott because of this innovation, they "accused the ministers as departing from the order of the Church of England; that they were Separatists, and would-be Anabaptists, etc., but for themselves they would hold to the orders of the Church of England." The governor and council were unwilling to tolerate such views. They tended, they said, to "mutiny and faction." The Browns accordingly were told that New England was no place for them, and they were compelled to return to England in the ship that brought them over. Religious freedom was not a part of the Puritans' polity. They wanted for themselves what they were not ready to grant to others.

The Puritan exodus from England continued. John Winthrop came over in 1630, with about fifteen hundred colonists, who settled at Charlestown, Boston, Dorchester, and Watertown. Between 1630 and 1640, at least twenty thousand Englishmen were transferred from the mother country to Massachusetts Bay. Neal says that if the civil power had not interfered to check emigration, one-fourth of the property of the British kingdom would have been transferred to America. It is said that among the passengers who were either prevented from embarking or compelled to disembark by an order to "stay eight ships now in the River Thames prepared to go to New England," was Oliver Cromwell. Old Eng-



land, not New England, was to be the field of his splendid achievements.[1]

There were many men, however, well fitted to be the founders of States, who succeeded in making their way to these western shores. On the ship Lyon, which arrived at Boston, February 5, 1631, was Roger Williams. A native of London, as has recently been ascertained,[2] and at this time about thirty years of age, he had had the advantage of a liberal education. When he was a youth, Sir Edward Coke, discovering his promise, esteemed him so highly that he sent him to Sutton's Hospital, afterward known as the Charter House. Here he was elected a scholar June 25, 1621. After the completion of his preparatory studies in London, July 7, 1625, he became a pensioner of Pembroke College, Cambridge, where in January, 1626, he took his degree of Bachelor of Arts. It is said that after

[1] This statement is made by Mather, "Magnalia," Lib. I., § 7, p. 23, 1st ed., 1702. "Among those bound for New England, that were so stopt, there were especially three famous persons, whom I suppose their adversaries would not have so studiously detained at home if they had foreseen events; these were Oliver Cromwell, and Mr. Hambden and Sir Arthur Haselrig." Oldmixon, Neal, Hutchinson, Grahame, Hume, Hallam, Russell, Macaulay, and others make the statement with modifications. On the other hand, Aiken, Forster, Bancroft, Young, and others deny or doubt it. See the "New England Historical and Genealogical Register" for April, 1866, pp. 118–120.

[2] This is a discovery of Mr. Henry F. Waters. See the "New England Historical and Genealogical Register," July, 1889, p. 291, seq.

leaving the university he entered upon the study of law, but he soon abandoned his legal studies, and devoted himself to theology. He was admitted to orders in the Church of England, and it is believed that he was placed in charge of a parish. In 1629, his residence was at High Laver in Essex, not more than a dozen miles from Chelmsford, where Rev. Thomas Hooker preached. In his "Bloudy Tenent yet more Bloudy," he says, "Master Cotton may call to mind that the discusser, riding with himself and one other of precious memory, Master Hooker, to and from Sempringham, presented his arguments from Scripture, why he durst not join with them in their use of common prayer."[1] This was John Cotton, the celebrated Boston minister of a later day; and the statement shows that Williams was already out of harmony with the Established Church. This, also, at once appeared on his arrival in New England. He was recognized as a "godly minister," and his learning and piety were such that he was invited to settle in Boston. He declined the invitation, because, as he said,[2] he "durst not officiate to an unseparated people," as upon examination and conference he found them to be. The church in Salem then called him, as the successor of Mr. Higginson, who on account of feeble health was compelled to retire from active service. The Salem Church was the oldest church in

[1] "Pub. Narr. Club," Vol. IV., p. 65.
[2] Letter to Rev. John Cotton, March 25, 1671.



the colony, having been organized August 6, 1629, "on principles of perfect and entire independence of every other ecclesiastical body." The civil authorities in Boston protested against this action of the church in Salem: "That whereas, Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England, while they lived there; and besides, had declared his opinion that the magistrate might not punish the breach of the Sabbath, nor any other offense that was a breach of the first table: therefore, they marveled they would choose him without advising with the Council; and withal desiring that they would forbear to proceed till they had conferred about it." From this protest we learn that since his arrival in the country, Roger Williams had already promulgated views with reference to "soul liberty." The Salem Church received him as its minister on the same day the General Court formulated its protest, and he continued to discharge the duties of his office until summer when, for the sake of peace, he withdrew, and took up his residence at Plymouth, which was outside the jurisdiction of Massachusetts Bay. Says Gov. Bradford:[1] "He was friendly entertained according to their poor ability, and exercised his gifts amongst them, and after

[1] "Hist. of Plymouth Plantation." Coll. of Mass. Hist. Soc, Vol. III., p. 310.

some time was admitted a member of the church, and his teaching well approved; for the benefit whereof I still bless God, and am thankful to him even for his sharpest admonitions and reproofs, so far as they agree with truth." Yet, tolerant as the Pilgrims were, they had a fear, to use Elder Brewster's words,[1] that Mr. Williams would "run the same course of rigid Separation and Anabaptistry which Mr. John Smith, the Se-Baptist at Amsterdam, had done." They were not disappointed, therefore, when near the end of August, 1633, Mr. Williams left Plymouth, and, in accordance with an invitation, returned to Salem, where he resumed his ministry, as an assistant to Mr. Skelton; and on the death of Mr. Skelton, which occurred August 2, 1634, he was made his successor. Among his church-members were some of the church at Plymouth, who had transferred their membership to Salem, in order that they still might enjoy the blessings of his ministry.

But the return of Mr. Williams to Salem was not at all pleasing to the authorities at Boston. "From the period of Mr. Williams' final settlement as the teacher of the church in Salem," says Prof. Gammell,[2] "may be dated the beginning of the controversy with the clergy and court of Massachusetts, which at length terminated in his banishment from the colony. He was surrounded by men, both in ecclesiastical and

[1] Reported by Morton in "New England's Memorial," p. 78.
[2] "Life of Roger Williams," p. 88.



civil life, whose minds were as yet incapable of forming a conception of the great principle of spiritual freedom which had taken full possession of his soul, and which was now gradually molding all his opinions, and by unseen agencies shaping the destiny which the future had in store for him." In less than a year, in April, 1635, Mr. Williams was summoned by the court to appear at Boston for having taught publicly that a magistrate ought not to tender an oath to an unregenerate man. "He was heard before all the ministers," says Gov. Winthrop, "and clearly confuted." In July, 1635, he was again summoned to Boston, and called to answer to the following tenets represented to be held by him: 1. That the magistrate ought not to punish the breach of the first table, otherwise than in such case as did disturb the civil peace. 2. That he ought not to tender an oath to an unregenerate man. 3. That a man ought not to pray with such, though they might be wife, children, etc. 4. That a man ought not to give thanks after sacrament, nor after meals; and that the other churches were about to write to Salem to admonish him of these errors, understanding that the church had called him to the office of teacher. "The said opinions," says Gov. Winthrop,[1] "were adjudged by all the magistracy and ministers—who were desired to be present—to be erroneous and very dangerous, and the calling of him to office at that time was judged a great contempt of

[1] "Hist. of New England," Vol. I., p. 194.

authority." Mr. Williams and the church in Salem were given until the next meeting of the court to consider the matter, the advice of the ministers present being that those who should obstinately maintain such opinions should be "removed," in other words banished, "and that the other churches ought to request the magistrate so to do." The people at Salem seem to have been steadfast in their allegiance to Mr. Williams. "They adhered to him long and faithfully," says Upham, "and sheltered him from all assaults. And when at last he was sentenced by the General Court to banishment from the colony, on account of his principles, we cannot but admire the fidelity of that friendship which prompted many members of his congregation to accompany him in his exile, and partake of his fortunes when an outcast upon the earth."

According to Winthrop, the sentence of banishment against Williams was pronounced by the General Court in October, 1635. Mr. Hooker was selected to dispute with him, but "could not reduce him from any of his errors." So the next day the court sentenced him to depart out of the jurisdiction of the colony within six weeks, all the ministers but one approving the sentence. The sentence of banishment pronounced October 19, 1635, was as follows:

"WHEREAS, Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged



new and dangerous opinions against the authority of magistrates; and also writ letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintaineth the same without any retraction: it is therefore ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing, which, if he neglect to perform, it shall be lawful for the Governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license from the court."

It is pleasant to know that on account of Roger Williams' valuable services to the Massachusetts colonists, this sentence of banishment was revoked by the Council, March 31, 1676. The revocation is in these words:

WHEREAS, Mr. Roger Williams stands at present under a sentence of Restraint from coming into this Colony, yet considering how readyly and freely at all tymes he hath served the English interest in this time of warre with the Indians and manifested his particular respects to the Authority of this Colony in several services desired of him, and further understanding how by the last assault of the Indians upon Providence his House is burned and himself, in his old age, reduced to an uncomfortable and disabled state. Out of compassion to him in this condition The Council doe Order and Declare that if the sayed Mr. Williams shall see cause and desire it, he shall have liberty to repayre into any of our Towns for his security and Comfortable abode during these Public Troubles, He behaving himself peaceably and inoffensively and not

disseminating and venting any of his different opinions in matters of Religion to the dissatisfaction of any.

It has been argued that the banishment of Roger Williams "took place for reasons purely political,"[1] or, in other words, that the "new and dangerous opinions" which he had divulged had no reference to the doctrine of soul liberty, of which he was the great apostle in later years. But this position is clearly untenable. While there were other matters, doubtless, that brought upon Roger Williams the ill will of the Massachusetts authorities, his denial of the right of the civil magistrate to deal in matters of conscience and religion was certainly one of the reasons why his banishment was decreed. This is his own statement, more than once repeated, and his conflict with the Massachusetts authorities is also a witness on the same side. Furthermore, the revocation of the edict banishing Mr. Williams was expressly upon the ground of his "not disseminating and venting any of his different opinions in matters of religion."

Roger Williams died in 1683; but although in the seven years of his life that remained he did not avail himself of this manifestation of "Compassion," he could not have been insensible to the kindly feeling that prompted it. When the "Acts of the Commissioners of the United Colonies of New England" were published by the State of Massachusetts in 1859,

[1] Rev. Dr. H. M. Dexter, in his "As to Roger Williams," p. 79.



the editor, to render the work more perfect, added in an appendix several acts and minutes of the commissioners, and other documents, "discovered since the printing of this volume was commenced." The above revocation of the sentence of banishment against Roger Williams was one of these documents, and the editor evidently sought to give it prominence by inserting it in his Introduction. But the person who made the index overlooked it, and it has therefore escaped attention until within a few years.[1]

The views of Roger Williams were views which the Massachusetts authorities were unwilling to tolerate. It is true, as John Cotton said, that to Williams his departure from the colony "was not banishment, but enlargement." But this was not the purpose of the authorities of Massachusetts Bay in sending him out of their jurisdiction. Their act "determined him to another, a wider, a far more beneficent career," but they had in mind only the removal of one whose "opinions in matters of religion" they were anxious to suppress.

On account of ill health, Mr. Williams, after his banishment had been decreed, received permission to remain at Salem during the winter, but it was soon reported to the magistrates that he could not refrain from uttering his opinions in his own house, and that

[1] See "Plymouth Colony Records," Vol. X., p. 6, Introduction; also, as to its original source, "Massachusetts Archives," Vol. X., p. 233.

he was preparing to establish a colony on Narragansett Bay. The court accordingly decided to send him back to England, and he was summoned to Boston with this intent. Mr. Williams, however, declined to obey the summons. A small sloop was then sent to Salem, and the captain was instructed to apprehend him and place him on board a vessel then about to sail to England. Yet when the officers reached his house they found he had been gone three days, but whither he had gone they could not learn.

By advice of John Winthrop, who privately wrote to him, Mr. Williams proceeded to the shores of Narragansett Bay, and located at first at Seekonk; but on learning from Gov. Winslow, of Plymouth, that he was within the bounds of that colony, he crossed the river with five others, who it is supposed had followed him from Salem, and commenced a settlement which he called Providence. It was Mr. Williams' desire that the new colony might be "a shelter for persons distressed of conscience." The growth of the colony, however, was slow. In October, 1638, Providence was divided among thirteen proprietors, and as many more must have joined the settlement shortly after. From the beginning there may have been preaching and worship, but there was no church organization for more than two years after the founding of the settlement. The religious opinions of Williams and his associates were evidently in a transition state. The tendency of the former had been toward Baptist



views for some time. Before leaving England he had been acquainted with Baptists, and was familiar with their articles of belief; and he was doubtless the leader in the formation of a Baptist church at Providence. This first sign of organization was at some time prior to March 16, 1639, when Williams was baptized by Ezekiel Holliman, and he in turn baptized Holliman and "some ten more." But Williams remained only a few months in connection with the church. He had doubts in reference to the validity of his own baptism, and the baptism of his associates on account of the absence of "authorized administrators." "For him there was no church and no ministry left. The apostolic succession was interrupted and apostolic authority had ceased. It was the baptizer, and not the baptism, about which he doubted. He was a high church Anabaptist. He went out of the church, left his little congregation behind, preached when and where he could, and became a 'seeker' the rest of his days. And during the rest of his days he never came to a 'satisfying discovery' of a true church or ministry."[1]

Two or three withdrew from the fellowship of the church with Mr. Williams, but others were added to its membership, among them Chad Brown, William Wickenden, and later Gregory Dexter. These with Thomas Olney, who was baptized by Williams, were ministers of the church, although it is very difficult to determine their terms of service, or how far each was

[1] S. L. Caldwell, D. D.

recognized as pastor. "The ministry of the word fell to men of less genius, of less education, of more sobriety of mind than Mr. Williams had. They were his friends, and to a certain extent, his followers. They had come after him into the wilderness, but could not follow him into the thickets of speculation where he had wandered. They were satisfied with the new baptism they had found, and such ministry as their own choice and the Holy Spirit supplied. By necessity, and probably by conviction, it was an unpaid ministry, and was exercised by those who in character and gifts of 'prophesying' were marked for it."[1]

In November, 1637, John Clarke, an educated man, and a man of some property, arrived at Boston. It is believed that he was a Baptist before leaving England. When he reached Boston, the Antinomian controversy, which had attracted general attention, was approaching its culmination, and several of the leaders were about to be banished from the colony. Clarke was not drawn into this controversy, and in the interests of peace, he suggested the establishment of a new colony. With two others he first visited New Hampshire, but finding the climate too severe, he made his way to Providence, and, as the result of a conference with Roger Williams, Mr. Clarke and his company, in March, 1638, settled at Aquidneck, now the island of Rhode Island. The first settlement was

[1] S. L. Caldwell, D. D.



at the northern part of the island; but in April following, several of the families, including the government officials, removed to the southern part of the island, which they called Newport. Preaching services were held from the beginning. "Mr. John Clarke, who was a man of letters, carried on public worship." A church, at some time, was organized, and this church disclaimed fellowship with the Congregational church in Boston, with which some of its members had formerly been connected. Gov. Winthrop says that in 1640–41 there were "professed Anabaptists" on the island. A Mr. Lechford, in a small book, to which he added an address to the reader dated January, 1641, says there was a church on the island in 1640, of which Mr. Clarke was elder or pastor, but he had heard that it was dissolved. On the other hand, Rev. John Comer, the fifth pastor of the Newport Church, about ninety years after the settlement of the island, in searching for facts concerning the organization of the church, found the private record of Mr. Samuel Hubbard, who united with the Newport Church November 3, 1648; and by information received from other sources he learned that the church "was constituted about 1644." In a manuscript said to be in the possession of the Backus Historical Society, Mr. Comer repeated the statement that "the church was first gathered by Mr. Clarke about 1644." Moreover, Rev. John Callender, who succeeded Mr. Comer as pastor of the Newport Church, in his Cen-

tury Sermon, says: "It is said that in 1644, Mr. John Clarke and some others formed a church on the scheme and principles of the Baptists." The most that can be said then, as to the date at which the Newport Church was formed, is that its organization took place at an early period, "perhaps within the very first year of the settlement of the island."

At Seekonk, now Rehoboth, Baptist sentiments appeared at length, and in 1649, an attempt was made to organize a Baptist church. Assistance was sought from Newport, and Mr. Clarke and Mr. Lucar made their way thither in order to give needed counsel, and otherwise aid the new disciples. Mr. Clarke baptized quite a number, and Roger Williams referring to the fact in a letter to Gov. Winthrop, said: "At Seekonk, a great many have lately concurred with Mr. John Clarke, and our Providence men, about the point of a new baptism and the manner by dipping; and Mr. John Clarke hath been there lately, and Mr. Lucar, and hath dipped them. I believe their practice comes nearer to the first practice of our great Founder, Christ Jesus, than other practices of religion do."[1] Seekonk was within the jurisdiction of the Plymouth colony, and the Plymouth magistrates prosecuted these persons who had publicly avowed their Baptist belief.[2] The result

[1] "Pub. Narr. Club," Vol. VI., p. 188.

[2] The Mass. Gen. Court sent to Plymouth a note October, 1649, in which occurs the following: "Particularly we understand



was that most of them removed to Aquidneck in 1650, or early in 1651, and proved a valuable addition to the Newport Church. Among them were Obadiah Holmes and Joseph Torrey. Of the former more will be said hereafter.

A controversy soon arose concerning the principles that enter into the foundation of a true church of Christ, and are essential to its completeness. While some in the colony would do away with the visible church, and denied the obligation of baptism and the Lord's Supper, insisting that these have only a spiritual meaning, others would add to these, as another ordinance, the imposition of hands. On the authority of Heb. 6 : 1, 2, this was regarded as an indispensable prerequisite to church-membership and a place at the Lord's Supper.

This matter was first broached at Newport and Providence, about the year 1652, and the division which the controversy occasioned occurred in the latter church in 1653–4. Rev. John Callender, of Newport, writing in 1738, and referring to the Providence Baptists, says: "Hereupon they walked in two churches, one under Mr. C. Brown, Mr. Wicken-

that within this few weekes there have been at Sea Cunke, thirteene or fourteene persons rebaptized (a swift progress in one towne), yett we heare not if any effectual restriction is entended thereabouts. Lett it not, we pray you, seeme presumption in us to mind you hereof, nor that we earnestly intreate you to take care as well of the suppressing of errors as of the maintenance of truth."—Mass. Col. Records, Vol. III., p. 174.

den, etc., the other under Mr. Thomas Olney; but laying on of hands at length generally obtained." Mr. Olney's party withdrew from the church, and maintained a separate existence until about 1718.[1]

In the Newport Church the division occurred in 1656, when twenty-one members withdrew and formed another church. The Baptist brotherhood in Rhode Island was thus rent asunder. The new doctrine continued to win many converts, churches were organized, and toward the close of the century an Association was formed in which these churches were united.

In 1665, a few of the members of the Baptist church in Newport began to keep the seventh day, holding that the Scriptures enjoined its observance, and in 1671, they withdrew and formed a Sabbatarian church.

Mr. Clarke died April 20, 1676, and was succeeded by Obadiah Holmes, who was educated at the University of Oxford. In 1673, five members of the church were disfellowshiped for denying the deity of

[1] "The fanciful theory that in this movement of Olney the historic continuity of the church [the First Church of Providence] was disrupted, and we lose our antiquity and our primacy goes to pieces on the facts. Just as well say the church lost its previous history, when, in 1771, Winsor and his associates went out for a reason just opposite to that which led out Olney and his dissenters. In both cases the church lived and continued and survived the schism."—Historical Discourse, Two Hundred and Fiftieth Anniversary of the First Baptist Church, Providence, by Rev. S. L. Caldwell, D. D.



Christ. In 1707, the old meeting house at "Green End" was sold, and another built on Tanner Street in the following year. John Comer, the fifth pastor of the church, was a student at Yale College, but did not complete the course. His successor, John Callender, was graduated at Harvard in 1723. Edward Upham, Mr. Callender's successor, was also a graduate of Harvard.

At Providence the eldership continued in the family of the Browns three generations. During the ministry of Pardon Tillinghast, "after meeting sixty years out of doors and indoors, wherever it could find a place," the church had at length a meeting house. It was a rude affair, "in the shape of a hay cap, with a fireplace in the middle, the smoke escaping from a hole in the roof," and was the gift of the pastor. Ebenezer Jenckes, who succeeded Mr. Tillinghast in 1719, served the church as its pastor till his death, August 14, 1726. About that time a new meeting house was erected, which stood until the present commodious house was built. Thus far the ministry in the church had been unpaid. A party in the church, of which Mr. Samuel Winsor, one of the deacons, was the leader, was opposed to any change in the established custom. But Gov. Jenckes and others wished not only to employ Mr. John Walton, a minister of liberal education, but to pay him. It appears that Mr. Walton was not only willing to accept a salary, but he favored the singing of psalms,

and would receive to communion those who were "not under hands." Mr. Winsor's party prevailed, and Mr. Winsor himself became pastor of the church, and was followed by his son, Samuel Winsor, Jr., who served the church from the death of his father, in 1758, until the spring of 1771.

A century and a third had passed since the organization of the church at Providence.[1] During this time "there had been preaching after its kind." The ministers had been good men, but without professional training, and the growth of the church had not been marked. Without commerce, the progress of the community had been slow. But the influence of a new life was now manifest, and it was evident that a better era was about to open.

[1] Of the other Baptist churches organized in Rhode Island during this early period, Backus mentions Scituate (1725), Gloster (1649), Tiverton (1685), Smithfield (1706), Hopkinton (1708), North Kingston (1710), Warwick (1725), Cumberland (1732), East Greenwich (1743), Exeter (1750), Westerly (1750), Coventry (1752), Warren (1764), North Providence (1765), Foster (1766).



CHAPTER II.

THE EARLY BAPTISTS OF MASSACHUSETTS.

REFERRING to the "Anabaptists" in the colony in 1646, Gov. Winslow said: "We have some living among us; nay, some in our churches of that judgment."[1] Prominent among these was Charles Chauncy, afterward president of Harvard College, who arrived at Plymouth from England in 1638. He held that baptism "ought only to be by dipping, and putting ye whole body under water, and that sprinkling was unlawful."[2] The church at Plymouth wished to secure Mr. Chauncy's services as assistant pastor, and it was willing that he should "practice as he was persuaded," provided those who desired to be "otherwise baptized" by another minister, should have this privilege. But Mr. Chauncy would not agree to such an arrangement, and accordingly, later, after much discussion with prominent ministers, he removed to Scituate, where there was a strong party in the church that held to immersion, some to adult immersion only, and some to immersion of infants as well as of adults. Mr. Chauncy became pastor of

[1] Mather, "Magnalia," Vol. II., p. 450.
[2] Quincy, "Hist. of Harvard College," Vol. I., p. 18.

the church. Felt says of him, July 7, 1642, "Chauncy at Scituate still adheres to his practice of immersion. He had baptized two of his children in this way."

In 1644, Thomas Painter, of Hingham, was ordered by the General Court to be whipped for refusing to have his new-born babe baptized, and for saying that such baptism was anti-Christian.[1] Shortly afterward, in November, 1644, the Court passed this vote: "It is ordered and agreed, that if any person or persons within this particular jurisdiction shall either openly condemn or oppose the baptism of infants, or go about secretly to seduce others from the approbation or use thereof, or shall purposely depart the congregation at the administration of the ordinance, or shall deny the ordinance of magistracy, or their lawful right to make war, or to punish outward breaches of the first table, and shall appear to the Court willfully and obstinately to continue therein after due time and means of conviction, every such person or persons shall be sentenced to banishment."[2] Gov. Winthrop, referring to this order, says it was occasioned because "Anabaptistry had increased and spread in the country." Hubbard also says, "About the year 1644, the Anabaptists increased much in the Massachusetts Colony of New England."

[1] Backus, "Hist. of the Baptists in New England," Vol. I., p. 127, note.

[2] Backus, Vol. I., p. 126.



The attitude of the authorities of Massachusetts Bay with reference to the Baptists within their jurisdiction is illustrated by the following facts:[1] William Witter,[2] a member of the Baptist church in Newport, R. I., lived in Lynn, about two miles from the village. In July, 1651, the pastor of the Newport Church, Rev. John Clarke, and two of his brethren, Obadiah Holmes and John Crandall, visited Mr. Witter, an aged blind man who desired Christian counsel and consolation. With what joy Mr. Witter greeted the Newport brethren as they reached his house on a Saturday evening can readily be imagined. A religious service was held the next forenoon at which the family, the visitors, "and four or five strangers that came in unexpected," were present. While Mr. Clarke was opening to these the Scriptures, two constables appeared with a warrant for the arrest of Mr. Clarke and his Newport associates. No resistance was offered to the officers, but permission to conclude the service was requested. This was denied, and those arrested were removed to

[1] "Mass. Hist. Soc. Coll.," 4th series, Vol. II., p. 27, seq.

[2] Dexter, in his "As to Roger Williams," p. 120, note 470, says it does not appear to be by any means certain that Witter was a member of the Newport Church or any other, as Backus affirms on the authority of the "Newport Church Papers." But these papers "were gathered by the painstaking John Comer, in 1726," and "were derived from Samuel Hubbard and Edward Smith, both members of the Newport Church, and contemporary with the events narrated."—Rev. C. E. Barrows, D. D., in "Baptist Quarterly Review," Vol. X., p. 360.

"the ale-house or ordinary." In the afternoon, against their protest, Mr. Clarke and his companions were compelled to attend the public service. From the language of the sentences of the Court it has been inferred that occasion was found, probably on the following day, for the Newport brethren to administer the ordinance of baptism and the Lord's Supper. It has even been suggested that Mr. Witter was baptized at this time. But neither Mr. Clarke nor Mr. Holmes makes any allusion to baptism in connection with this visit, and the mention of baptism in the sentences doubtless grew out of a suspicion of the magistrates. Mr. Witter was an avowed Baptist at least eight years before, and it is altogether improbable that he had delayed baptism until this time.[1]

On Tuesday, July 22, the prisoners were removed to Boston. The next week, on Thursday, July 31, occurred the trial. Mr. Clarke says: "In the forenoon we were examined; in the afternoon, without producing either accuser, witness, jury, law of God or man, we were sentenced." Gov. Endicott during the examination, accused Mr. Clarke and his companions of being Anabaptists. Mr. Clarke replied that he was "neither an Anabaptist, nor a Pedobaptist, nor a Catabaptist." Losing his temper, the governor said "they deserved death, and he would not have such trash brought into his jurisdiction." He challenged them to a discussion

[1] Rev. Dr. Henry M. King's "Early Baptists Defended," p. 32.



with the ministers. Mr. Clarke accepted this challenge, and requested the governor to appoint a time for the discussion. One of the magistrates informed Mr. Clarke that the discussion would take place the following week; but after some delay the arrangement failed. The points Mr. Clarke proposed for discussion were four in number. The first had reference to the kingship of Christ: "That this Jesus Christ is also the Lord: none to or with him by way of commanding and ordering, with respect to the worship of God, the household of faith." The second testified that "baptism, or dipping in water, is one of the commandments of this Lord Jesus Christ, and that a visible believer or disciple of Christ Jesus —that is, one that manifesteth repentance toward God, and faith in Jesus Christ—is the only person that is to be baptized, or dipped with that visible baptism." The third affirmed that "every such believer in Christ Jesus . . . may in point of liberty, yea, ought in point of duty, to improve that talent his Lord hath given unto him, and in the congregation . . . may speak by way of prophecy for the edification, exhortation, and comfort of the whole." The fourth insisted "that no such believer or servant of Christ Jesus hath liberty, much less authority from his Lord to smite his fellow-servant, nor yet with outward force, or arm of flesh to constrain, or restrain his conscience, no, nor yet his outward man for conscience' sake, or worship of his God, where

injury is not offered to the person, name, or estate of others."

Crandall was sentenced to pay five pounds, or to be well whipped; Clarke to pay twenty pounds, or to be well whipped; and Holmes, probably because he had been excommunicated from the church at Rehoboth, was sentenced to pay thirty pounds, or to be well whipped. The fines of Crandall and Clarke were paid by "tender-hearted friends, without their consent and contrary to their judgment." There were those too who desired to pay the fine of Mr. Holmes, but he "durst not accept of deliverance in such a way." Inasmuch as the consciences of Clarke and Crandall impelled them to a like refusal, it is evident "that the authorities were willing to accept the payment of the fines of Crandall and Clarke, though made by others without their knowledge and consent, and set them free; but that in the case of Holmes, he being the greatest offender, they manifested no such willingness." He was kept in prison until September, and then brought forth for punishment. Having been stripped of his clothing, Holmes was delivered to the executioner who was told to "doe his office." Mr. Holmes tells the story of what followed. "As the man began to lay the stroaks upon my back, I said to the people: 'Though my flesh should fail, and my spirit should fail, yet God would not fail'; so it pleased the Lord to come in and so to fill my heart and tongue as a vessel full, and with an audible voyce



I broke forth praying unto the Lord not to lay this sin to their charge, and telling the people, that now I found he did not fail me; and therefore, now I should trust him forever who failed me not; for in truth, as the stroaks fell upon me, I had such a spiritual manifestation of God's presence, as the like thereunto I never heard, nor felt, nor can with fleshly tongue expresse; and the outward pain was so removed from me, that indeed I am not able to declare it to you; it was so easie to me that I could well bear it, yea, and in a manner felt it not, although it was grievous, as the spectators said, the man striking with all his strength (yea, spitting on his hands three times, as many affirm) with a three-coarded whip, giving me therewith thirty stroaks. When he had loosed me from the post, having joyfulness in my heart and cheerfulness in my countenance, as the spectators observed, I told the magistrates: 'You have struck me as with roses'; and said, moreover: 'Although the Lord hath made it easie to me, yet I pray God it may not be laid to your charge.'"[1]

Writing to Gov. Endicott with reference to the treatment which the Newport Baptists received at the hands of the Massachusetts Bay authorities, Roger

[1] Rev. H. M. Dexter, D. D., in his "As to Roger Williams," p. 121, note 478, referring to the whipping of Holmes, says: "Arnold thinks he was 'cruelly whipped' (Hist. of R. I., Vol. I., p. 235). But Clarke [he means Holmes] says: 'It was so easie to me, that I could well bear it, yea, and in a manner felt it not'; and that he told the magistrates after it was over: 'You

Williams made an earnest, manly plea for toleration in matters of conscience and religion. It was a timely letter, but failed to accomplish its object. The first president of Harvard College, Henry Dunster, of whom Quincy, in his history of Harvard College, says, "No man ever questioned his talents, learning, exemplary fidelity, and usefulness," was led to a study of God's word with reference to Baptist principles by the trial and punishment of Mr. Clarke and his associates. The result was that he publicly assailed infant baptism and insisted on believers' baptism. "All instituted gospel worship," he said, "hath some express word of Scripture, but Pedobaptism hath none"; and on account of his views concerning baptism Mr. Dunster was compelled in October, 1654, to resign the presidency, after having been "indicted by the Grand Jury for disturbing the ordinance of infant baptism in the Cambridge Church, sentenced to a public admonition on lecture day, and laid under bonds for good behavior." As Cotton Mather says: "His unhappy entanglement in the snares of Anabaptism filled the overseers with uneasy fears, lest the students

have struck me as with roses.'" This note conveys the impression that Holmes' punishment was made light. If Dr. Dexter had given the quotation from Holmes in full, however, no such impression would be possible. For a long time Dr. Dexter was unwilling to admit the erroneous character of this note; he yielded at length, however, and agreed to correct his statement in another edition of his work. But the work has not yet reached a second edition, and probably never will.

by his means should come to be ensnared." It is a curious fact that President Dunster's successor was Mr. Charles Chauncy, the pastor at Scituate, to whom reference has already been made.

The first Baptist church in what is now the State of Massachusetts was organized in Rehoboth, in 1663, by Rev. John Miles. Mr. Miles was the father of the Baptist churches in Wales, and had been pastor of one of them at Ilston, near Swansea. By the Act of Uniformity, in 1662, he was ejected from his pastorate, and with others he determined to seek a home in the New World. In settling at Rehoboth, Mr. Miles and his brethren were on ground that had already been occupied by Baptists. Obadiah Holmes, removed there from Salem in 1646, and united with the Congregational church. But having become a Baptist, he and eight others established a separate meeting, for which they were excommunicated by the church. In October, 1650, they were indicted by the Grand Jury, and to escape further persecution, and doubtless compelled to leave, Holmes and most of his little company removed to Newport.

For a while Mr. Miles and his brethren at Rehoboth were unmolested. He was a favorite in the community, and March 13, 1666, the people publicly requested him to lecture on Sunday, and once in two weeks on the week-day. But the state of things at Rehoboth was not pleasing to the authorities, and July 2, 1667, Mr. Miles and one of his associates

were brought before the court at Plymouth for a breach of order "in setting up of a public meeting without the knowledge and approbation of the court, to the disturbance of the peace of the place"; and they were each fined five pounds. As their continuance at Rehoboth was regarded as prejudicial to the peace of the church and the town, they were notified that they must settle elsewhere. An arrangement was accordingly made by which, in October following, they obtained from the court at Plymouth the grant of a township which they called Swansea, and of which the present town of Swansea is a part. Mr. Backus says: "Mr. Miles often visited and labored with his brethren of Boston in the time of their sufferings; and he continued the faithful pastor of the church at Swansea, until he fell asleep there, in a good old age, February 3, 1683."[1]

Almost from the beginning of the settlement of Massachusetts Bay, Baptists had been found here and there. Seth Sweetser, who came over from England to Charlestown, in 1638, was one of those early Baptists. Others, whose names have not been preserved, were faithful to their convictions of truth and duty, and constituted the unorganized materials of Baptist churches. Out of these materials there was formed in Charlestown, May 28, 1665, what is now known as the First Baptist Church in Boston. On that day

[1] Backus, "Hist. of the Baptists in New England," Vol. II., p. 423.



Thomas Gould, Thomas Osborne, Edward Drinker, and John George were baptized, and joined with Richard Goodall, William Turner, Robert Lambert, Mary Goodall, and Mary Newell, "in a solemn covenant, in the name of the Lord Jesus Christ, to walk in fellowship and communion together, in the practice of all the holy appointments of Christ, which he had, or should further make known to them." Gould and Osborne had separated from the church in Charlestown; Drinker and George had lived many years in the colony, but had not united with any church; Goodall came from Mr. Kiffin's church in London; Turner and Lambert, from Mr. Stead's church in Dartmouth; all having been members in good standing before leaving England.

Persecution soon assailed this little company of believers. Having been brought before the Court of Assistance in September, they exhibited their Confession of Faith. The following was the only article to which objection was made: "Christ's commission to his disciples is to teach and baptize, and those who gladly receive the word, and are baptized, are saints by calling, and fit matter for a visible church." It was said that this article excluded all from a visible saintship but baptized persons. The Court commanded them to desist from their "schismatical practices," and as they refused, the General Court, October 11, summoned Gould, Turner, Osborne, Drinker, and George, who brought with them the same Confession of Faith they

had submitted to the Court of Assistance. "If any take this to be heresy," they said, "then do we, with the apostle, confess that after the way which they call heresy, we worship God, the Father of our Lord Jesus Christ, believing all things that are written in the law and the prophets and apostles." This the Court called a "contemning of the authority and laws," and it was ordered that those who were freemen should be disfranchised, and that all of them, "upon conviction before any one magistrate or Court, of their further proceedings herein," should be committed to prison until the General Court should take further order concerning them. April 17, 1666, they were presented to the County Court at Cambridge, for absenting themselves from the public worship; and when they claimed that they did steadily attend such worship according to the rule of Christ, the unlawfulness of their assembly was insisted upon, and they were each fined four pounds, and required to give bonds in twenty pounds each for their appearance at the next Court of Assistance. Refusing to do this they were committed to prison.

August 18, 1666, the Court of Assistance decided that if Gould and Osborne would pay their fines and costs they should be released; if not, they should be banished. March 3, 1668, Gould was recommitted to prison. As fines and imprisonments accomplished nothing, a public discussion was arranged for April 14, at the meeting house in Boston. The governor



and council appointed Messrs. Allen, Cobbett, Higginson, Danforth, Mitchell; and Shepard to debate with Gould and his brethren this question: "Whether it be justifiable by the word of God for these persons and their company to depart from the communion of these churches, and to set up an assembly here in the way of Anabaptism, and whether such a practice is to be allowed by the government of this jurisdiction?" Mr. Gould was required by the council to notify his brethren of this discussion. The church in Newport sent three of its members to aid the Boston brethren. But the discussion was all on one side. For two days the opponents of the Baptists presented their views, but the Baptists were not allowed to reply, and when the assembly met in Boston in May, Gould and his brethren were summoned in order that the Court might know whether "they had altered their former declared resolution."[1] They replied that they had not, and it was accordingly ordered that "Thomas Gould, William Turner, and John Farnum, Senior, do before the twentieth of July next, remove themselves out of this jurisdiction." As they paid no attention to the order of the Court all three were imprisoned; and when in the autumn a petition was sent to the Court for their release, the Court, instead of granting it, fined its principal promoters. March 2, 1669, Gould and Turner were liberated from prison three days "to visit their families, as also to apply

[1] "Order of Court," Backus, Vol. I., p. 303.

themselves to any that are able and orthodox for their further convincement of their many irregularities in those practices for which they were sentenced."[1] At some time in 1670, it is supposed they were again released. Mr. Gould then made his home on Noddle's Island, in Boston Harbor, and there the church also had a home.

While Mr. Leverett was governor of the colony, the Baptists do not seem to have been molested. Mr. Gould died October 27, 1675, having "proved an eminent instrument in the hand of the Lord for the carrying on of the good work of God in its low and weak beginnings." The ministry of Mr. Miles and others was greatly blessed to the church, which in February, 1677, had so much increased in numbers that a division was agreed upon. In January, 1678, however, it was decided to defer the division of the church and to erect a meeting house. Mr. Russell was ordained pastor of the church, July 28, 1679. With him was associated Isaac Hull, who, Benedict says, succeeded Mr. Russell. Gov. Leverett had now died, and we again hear of fines and court charges. But the members of the church resolutely continued their work. Philip Squire and Ellis Callender had built, in 1669, a small house "at the foot of an open lot running down from Salem street to the mill pond." It was not called a meeting house, but when the church, February 9, 1670, bought the house and the

[1] "Order of Court," Backus, Vol. I., p. 315, note.



land on which it stood, there was much excitement concerning it. The Baptists had been censured for meeting in private houses. "Since we have for our convenience obtained a public house on purpose for that use," wrote Mr. Russell, "we are become more offensive than before." In May, the General Court enacted a law prohibiting the erection and use of a house for public worship, without the consent of the freemen of the town, and license of the County Court, or special order of the General Court, on the penalty of forfeiture of house and land to the county. In obedience to this *ex post facto* law, the Baptists refrained from occupying their meeting house. But when King Charles, in the interest of Episcopacy, directed the colonial authorities to allow to all Protestants liberty of conscience, the Baptists reopened their house. For this they were arraigned by the Court, and March 8, 1680, the marshal nailed up the doors, on one of which was posted the following notice:

All persons are to take notice that, by order of the Court, the doors of this house are shut up, and that they are inhibited to hold any meetings therein, or to open the doors thereof, without license from authority, till the Court take further order, or they will answer the contrary to their peril.

EDWARD RAWSON, Secretary.

On the following Sunday the Baptists held a meeting for worship in the church yard, and during the following week they "prepared a shed therein for the

purpose." On the second Sunday, when they assembled, they found the doors of the house open, and occupied it, as the owners of the property. The church subsequently received an admonition from the governor by direction of the General Court, but there is no record of a later ejectment.

Mr. Russell died Dec. 21, 1680. Mr. Hull continued in the pastoral office until 1689, and perhaps longer, but on account of the failure of his health the church, in 1684, called Mr. John Emblen, from England, whose service with the church extended to the close of the century. An attempt was then made to secure another minister from England, but without success. Rev. William Screven, of South Carolina, was invited to take the pastorate of the church. At his suggestion they called Mr. Ellis Callender, in 1708, and he served the church until 1726. His son, Elisha Callender, a graduate of Harvard, was his successor, having been ordained May 21, 1718. He died March 31, 1738. Mr. Jeremy Condy, also a graduate of Harvard, was ordained pastor of the church Feb. 14, 1739. Backus says: "He had quite other sentiments concerning the nature and power of the gospel than those of his predecessors; and he opposed the powerful work which came on in Boston the year after he was ordained."[1]

The reference is to the "Great Awakening," or "Great Revival," in New England, in connection with

[1] "Hist. of the Baptists in New England," Vol. II., p. 419.



the labors of Whitefield, Gilbert Tennent, and other "wanton gospellers," as they were sometimes called, who stirred the religious feelings of the people wherever they appeared. Whitefield, whose tongue was a tongue of fire, is said to have preached to twenty thousand hearers on Boston Common. Of the preaching of Tennent, Rev. Thomas Prince, at that time pastor of the Old South Church, Boston, said: "It is both terrible and searching. . . By his arousing and spiritual preaching, deep and pungent convictions were wrought in the minds of many hundreds of persons in that town. . . And now was such a time as we never knew. The Rev. Mr. Cooper was wont to say that more came to him in one week in deep concern than in the whole twenty-four years of his preceding ministry. I can say also the same as to the numbers who repaired to me." This was also true of the work of Whitefield and his associates wherever they went. The preaching of Jonathan Edwards was also helpful in extending these revival influences. Earnestly solicited by ministers and people, he visited many churches and aided in the work. But Mr. Edwards was especially helpful in the movement by his writings, prominent among which was his sermon preached at New Haven, Sept. 10, 1741, on "The Distinguishing Marks of a Work of the Spirit of God," for which, when published, Mr. Cooper, of Boston, wrote a preface; also very helpful was his "Thoughts Concerning the Present Revival of Religion in New England," in

which the distinction between true and false religion was clearly and forcibly stated.

The dissatisfaction with reference to Mr. Condy, at the First Baptist Church in Boston, led to the withdrawal of those who were opposed to him, and the organization of the Second Baptist Church, July 27, 1743[1] "As most of the old Baptist ministers and churches in our country were prejudiced against the late revival of religion therein," says Backus,[2] "these people found it difficult to obtain help in the ordination of their minister," Mr. Ephraim Bound. This was at length secured, however, and he was ordained at Warwick, R. I.

[1] Up to the time of the Great Awakening the Baptist churches organized in Massachusetts, besides the church in Swansea (1663) and the First Church in Boston (1665), were the church among the Indians in Chilmark, Martha's Vineyard (1693), Rehoboth (1732), Sutton (1735), Brimfield, now Wales (1736), Bellingham (1737), and Leicester (1738). After the Great Awakening, and as a result of it, the number of Baptist churches in the State was largely increased. The following churches were organized previous to the Revolution: Second Rehoboth (1743), Sturbridge (1749), Bellingham (1750, either the church organized in 1737 had become extinct or was now revived), First Middleboro (1756), Second Middleboro (1757), Harwich (1757), Ashfield (1761), Third Middleboro (1761), Taunton (1761), Third Rehoboth (1762), Charlton (1762), Haverhill (1765), Second Sutton (1765), Hardwick (1768), Wilbraham (1768), Attleboro (1769), Cheshire (1769), Wrentham (1769), Royalston (1770), Chelmsford (1771), Barnstable (1771), New Salem (1772), Fourth Rehoboth (1772), Pittsfield (1772), Hancock (1772), Freetown (1774), New Bedford (1774).

[2] "Hist. of the Baptists in New England," Vol. II., p. 422.

The Baptist church in Middleboro was organized by Rev. Isaac Backus. He was converted at Norwich, Conn., in 1741, and in connection with the Whitefield revival. July 11, 1742, he united with the Congregational church in Norwich, but with misgivings, from observing that neither due care was exercised in receiving members, nor proper faithfulness with reference to those who were in the church. In 1745, he withdrew from the church, and with fifteen others formed a Separate church, which was composed of Baptists and Congregationalists. In 1748, he organized a Separate church in Middleboro, Mass., of which he was ordained pastor, April 13. Baptist tendencies more and more appeared in the membership of the church; Backus himself was led to consider the question of duty; and January 16, 1756, a Baptist church was organized, of which Mr. Backus was installed pastor, July 23. It was the first Baptist church formed in Plymouth county, and the first "in an extent of country above a hundred miles long, from Bellingham to the end of Cape Cod, and near fifty miles wide, between Boston and Rehoboth." The ability, piety, and untiring industry of Mr. Backus made him a valuable addition to the Baptist ranks in New England. In labors he was abundant. From 1756 to 1767 he preached two thousand four hundred and twelve sermons, and traveled beyond the limits of his own parish fourteen thousand six hundred and ninety-one miles.

The Baptist church in Haverhill had as its first pastor Rev. Hezekiah Smith. He was graduated at Princeton College in the same class with James Manning, the first president of Brown University. After laboring as an evangelist in the South, he came into New England in the spring of 1764, and on account of his glowing piety and earnest, effective preaching of the gospel, he was welcomed to Baptist and Congregational pulpits in many places. Mr. Smith expected to return to New Jersey in the fall, but at Haverhill, Mass., a large and effectual door was opened to him, and, as a result of his labors there, a Baptist church was organized May 9, 1765, and he became pastor of the church. A meeting-house was at once erected. The first person baptized at Haverhill by Mr. Smith was Miss Mary Bailey, afterward Mrs. Asa Chaplin, and the mother of the first president of Waterville College, now Colby University. The church had twenty-three members at its organization, and at the formation of the Warren Association, two years later, it reported one hundred and seven members, and was the fourth Baptist church in New England in the number of its members. During the first four years of his ministry in Haverhill, Mr. Smith baptized one hundred and thirty-six converts, besides fifty-six elsewhere. He was a man whose evangelistic zeal would not let him rest, and he became the spiritual father of a host in the neighboring towns, and in towns beyond the limits of the State.

CHAPTER III.

BAPTISTS OF OTHER NEW ENGLAND STATES.

MAINE.—William Screven and Humphrey Churchwood were baptized and united with the Baptist church in Boston, June 21, 1681. They were residents of Kittery, in the Province of Maine, and having adopted Baptist views had made their way to Boston to unite with brethren of the same faith and order. Mr. Screven undoubtedly came to Kittery from England, but at what time is unknown. After his settlement at Kittery, he is first mentioned in a land conveyance dated November 15, 1673. He married Bridget Cutts, a daughter of Robert Cutts, one of the three brothers so prominent among the early settlers at the mouth of the Piscataqua. In what way Mr. Screven was led to adopt Baptist views is not known. A letter which Humphrey Churchwood addressed to his Baptist brethren in Boston, January 3, 1682, reveals the fact that others in Kittery besides Mr. Screven and himself had become Baptists. They were "a competent number," he says, "of well-established people, whose hearts the Lord had opened," who professed "their hearty desire to the following of Christ and to partake of all his holy ordinances

according to his blessed institutions and divine appointment."[1] It was their wish, accordingly, that a gospel church should be organized in Kittery, and they made the request that Mr. Screven, "who is, through free grace, gifted and endued with the spirit of prophecy to preach the gospel," should be ordained to the work of the Christian ministry and intrusted with the pastoral oversight of the church.

Mr. Screven, after his arrival in Boston, made "trial of his gifts" before the church, and received the approbation of its members as "a man whom God hath qualified and furnished with the gifts of his Holy Spirit and grace, enabling him to open and apply the word of God." The church did not proceed to ordination, but Mr. Screven was appointed, approved, and encouraged "to exercise his gift in the place where he lives, or elsewhere, as the Providence of God may cast him." His license closed with these words: "and so the Lord help him to eye his glory in all things, and to walk humbly in the fear of his name."

Meanwhile the members of the little company of Baptists in Kittery were subjected to many annoyances. Before Mr. Screven's return the brethren were threatened with fines and other penalties if they attended the Baptist meeting any longer, and Churchwood was summoned before the magistrate, with

[1] Backus, "Hist. of the Baptists in New England," Vol. I., p. 401, note.

whom he had a long discussion concerning infant baptism.[1]

On his return to Kittery, Mr. Screven entered upon his work. The opposition, which during his absence had been manifested toward his associates, was now transferred to him. From an entry in the early records of the province, without date, it appears that in a short time he was summoned before the provincial authorities to answer to some "rumors and reports from a common fame of some presumptuous, if not blasphemous speeches, about the holy ordinance of baptism." At the examination that followed, Mr. Screven said he regarded infant baptism as "no ordinance of God, but an invention of men." As a result of the examination, he was required to give a bond of one hundred pounds to appear at the next Court of Pleas or go to jail. He chose the latter alternative, but how long he remained in jail is not known. He was brought before the Court at York, April 12, 1682, where he was fined ten pounds, and forbidden to "keep any private exercise at his own house, or elsewhere upon ye Lord's Day, either in Kittery or any other place within ye limits of this province." He was also directed to observe the public worship of God at the parish church, or suffer the penalties which the law imposed.

Mr. Screven seems to have paid no heed to this

[1] Manuscript letter, by Churchwood, "To the Church of Christ at Boston," and in the possession of the author of this volume.

order, and June 28, 1682, his case was brought before a General Assembly of the province held at York, at which he was convicted of contempt of His Majesty's authority in refusing to submit to the direction of the Court prohibiting him from holding public meetings. He was offered his liberty, however, and the privilege of returning to his family, if "he would forbear such kind of disorderly and turbulent practices, and amend for the future." But, on his refusal to withdraw from the work to which he believed he had been divinely called, it was ordered that he should stand committed until the judgment of the court should be "fulfilled." It is probable, however, that the sentence of the court was not carried into execution, for the record closes with these words: "After which said Screven, coming into court, did, in the presence of the said Court and president, promise and engage to depart out of this province within a very short time."[1]

Evidently Mr. Screven and his associates had now come to the conclusion that if at Kittery they could not have freedom to worship God according to the dictates of their consciences, they must seek that freedom elsewhere. As yet, however, they had no church organization, and, doubtless, it was deemed desirable that such an organization should be effected before their departure, and while they could have the assistance of their Boston brethren. Accordingly, Septem-

[1] "Early Records of the Province of Maine," Vol. IV., p. 23.

ber 13, 1682, Mr. Screven sent a letter to the Baptist church in Boston, requesting the church to send its pastor and delegates to aid in the organization of a church and in ordaining its pastor.

To this request the church acceded, and the pastor of the church, Rev. Isaac Hull, and two of his brethren, Thomas Skinner and Philip Squire, made their way to Kittery. The church was organized, and Mr. Screven ordained September 25, 1682. The Confession of Faith adopted was that "put forth by the elders and brethren of the churches in London and the county in England dated in ye year 1682." The record of the council closes with these words:

"And they having given themselves up to the Lord and to one another in a solemn covenant to walk as said covenant may express, and also having chosen their officers whom they, with us, have appointed and ordained, we do, therefore, in the name of the Lord Jesus and by the appointment of this church, deliver them to be a church of Christ in the faith and order of the gospel." A copy of the covenant signed by ten brethren, and acknowledged by seven sisters also, was appended to this record.

It has been supposed that Mr. Screven and his associates, in part at least, left Kittery not long after the organization of the church. Time, however, would be required for the consideration of a desirable location, as well as for the disposal of property, and for providing means of transportation when the mat-

ter of location had been settled. It is certain from the court records that Mr. Screven and his "Baptist company" were at Kittery as late as October 9, 1683, for under that date, in the record of a Court held at Wells, occurs an entry from which it appears that Mr. Screven was brought before the Court for "not departing this province, according to a former confession of Court and his own choice." The Court accordingly reaffirmed the sentence of June 28, 1682, as "in full force against the said William Screven during the Court's pleasure."

This order seems not to have hastened the departure of Screven and his associates. At the Court held at Wells, May 27, 1684, this action was taken: "An order to be sent for William Screven to appear before ye General Assembly in June next."[1] As no further citation for Mr. Screven appears in the court records, it is probable that he and his little company had now made all their preparations for removal, and, before the time of the meeting of the General Assembly arrived, had left their homes on the Piscataqua for a new settlement, where they could enjoy undisturbed freedom to worship God in accordance with their religious convictions.[2]

[1] "Early Records of the Province of Maine," Vol. IV., p. 173.

[2] A list of those who accompanied Mr. Screven has not been preserved, and the early records of the church in Charleston were destroyed by an inundation in 1752. Mrs. Screven's mother, after the death of Robert Cutts in 1674, married Captain Francis Champernowne. In a letter written at Kittery, Sep-

The place selected for the settlement was on the Cooper River, not far from the present site of Charleston, South Carolina. Mr. Screven called the name of this settlement Somerton, the name probably of his old home in England. Among the signers of a Confession of Faith adopted in 1656 by Baptist churches in the county of Somerset and adjacent counties, was a William Screven, of Somerton. It has been inferred that this William Screven was the one who organized the church at Kittery and established the colony at Somerton. But the William Screven who organized the church at Kittery, and established the colony at Somerton, did not become a Baptist church-member until June 21, 1681. It is possible that the William Screven who signed the Confession of 1656, was the father of William Screven of Kittery; and

tember 7, 1682, to Thomas Skinner, of the Baptist church in Boston, Mr. Screven says: "Besides, my mother-in-law hath desired to follow Christ in that ordinance." Whether his mother-in-law was baptized at Kittery at the time of the organization of the church, is not known. Captain Champernowne died in 1687, leaving one-half of Champernowne Island to his widow and one-half to her daughter, who had married Humphrey Elliot. He also remembered in his will the other children of his wife by her first husband, including Mrs. Screven; while Champernowne Elliot, son of Humphrey Elliot, he made his heir. Mrs. Champernowne and Humphrey Elliot subsequently removed to South Carolina, where they continued to reside and where they died. After the death of Humphrey Elliott, which occurred before 1700, his widow married Robert Witherick, also of South Carolina. Robert, son of Humphrey Elliott, married February 5, 1720, Elizabeth Screven, a daughter of Rev. William Screven.

the fact that the latter gave the name of Somerton to his settlement on the Cooper River, affords at least a a plausible ground for the inference.

It has been supposed that the Baptist church in Kittery was transferred from Maine to South Carolina. If this was not the fact, another church was organized by Mr. Screven, and was the first of all the Baptist churches in the South. Charleston had begun to attract colonists about ten years before Mr. Screven and his company established themselves at Somerton. Its facilities for commerce did not escape the notice of these colonists from Maine, and before the year 1693, the larger portion of the members of the church had removed from Somerton to "Charlestown." It became necessary, therefore, that the meetings of the church should be transferred thither also, and in 1699 or 1700, a house of worship was erected on the lot of land on which the First Baptist Church in Charleston now stands. Mr. Screven, at this time, was more than seventy years of age, and he resigned his pastoral office, although he did not wholly withdraw from ministerial service. Indeed, in 1706, as has already been stated, he was invited to take the pastoral oversight of the Baptist church in Boston. This call he was obliged to decline. He died at Georgetown, S. C., Oct. 10, 1713, at the completion of his eighty-fourth year.

After the departure of Rev. William Screven and his Baptist company from Kittery, no attempt was

made to organize another Baptist church in the Province of Maine for more than four-score years. Rev. Hezekiah Smith, in 1765, in connection with whose labors the First Baptist Church in Haverhill, Mass., was organized, was the first Baptist minister to take up the work from which Mr. Screven had withdrawn. Having preached in Brentwood and Newmarket, June 22, 1767, he entered in his diary on the following day, this record: "In the forenoon, at the Rev. Mr. Hutchinson's, at Lee, from Hosea 4 : 17; and in the afternoon at Mr. Hyde's, at Madbury, from John 9 : 7; in the evening at Dr. Lord's, at Berwick, from Col. 1 : 9."[1] On the following day, he preached at Deacon Kimball's, in Kennebunk, and continuing his journey, he preached at Freetown and Gorham. At Gorham, on Sunday, he baptized three candidates. Then he proceeded to Falmouth, where he gave an exhortation at Mr. Burnham's. Returning to Gorham, he preached and baptized two candidates, "after Mr. Clark had preached from Gen. 17 : 7, and sprinkled twenty odd children." On the following day, July 1, he baptized three candidates in the Saco River, at the Block House. Continuing his homeward journey, he preached and baptized in Sanford, preached also in Berwick, and on his report to his church in Haverhill, the persons whom he had baptized were received to membership in that church.

In Mr. Smith's diary, there is no record of a visit

[1] Guild, "Chaplain Smith," p. 117.

to the District of Maine, in 1768; but we know that he made such a visit, accompanied by several of the members of his church, including two of its deacons. June 20, 1768, he organized a Baptist church in Gorham. A few days later, he organized a Baptist church of seventeen members in Berwick. Mr Smith and his associates returned to Haverhill, and reported to the church the results of their visit, and the church voted to approve of their proceedings in constituting the two churches.

In the Gorham Church, difficulties at length arose that finally led to its dissolution. But a church was organized at Sanford, September 16, 1772, of which Rev. Pelatiah Tingley became pastor. About the middle of July, 1773, a request was received from a number of Baptists in Lebanon, for the appointment of a committee of the Sanford Church to consult with them as to the propriety of their uniting with that church, or of organizing a Baptist church in Lebanon. Such a committee was appointed, and in accordance with their advice, the Lebanon brethren united with the Sanford Church. At a meeting of the Sanford Church, July 2, 1774, Tozier Lord, a member of the "branch church at Lebanon," stated that it was the desire of the brethren there, "to embody in a church by themselves," and it was voted to grant their desire. But if a Baptist church was organized in Lebanon at that time, the record has not been preserved.

CONNECTICUT.—In 1635 and 1636, a company of English Puritans from Massachusetts, became the founders of Connecticut. As in Massachusetts, so here, there were individuals very early in the history of the colony, who held Baptist views concerning both the act and subjects of baptism. According to the records of the New Haven Church, the wife of Gov. Theophilus Eaton rejected infant baptism. Rev. John Davenport's efforts to lead her to accept his own views were fruitless, and she "continued as before." There were others, also, who were quiet in their dissent, and so were unmolested by the civil authorities. The development of Baptist principles in the State was due to the influence of Rhode Island Baptists. The first instances in Connecticut of immersion on a personal profession of faith are said to have occurred in the vicinity of New London, in 1674. Baptist ministers from Rhode Island administered the ordinance, and the candidates were received to church fellowship in that State.

The first Baptist church in Connecticut was organized in Groton, in 1705. In the previous year, a few scattered Baptists in the southeastern part of the State had petitioned the General Court for permission to hold meetings and form a church. No notice, it seems, was taken of this petition, and its signers a few months later invited Rev. Valentine Wightman, of Rhode Island, to organize the church and serve as its pastor. Mr. Wightman was a man of deep piety,

possessed mental abilities of a high order, and under his leadership this little band of Baptists increased in numbers and influence. In common with their brethren elsewhere, the Baptists in Groton were subjected to many annoyances from the Standing Order, but these were light compared with those experienced in other parts of the State. A company of Baptists and their minister were thrown into the New London county jail for holding a religious meeting "contrary to law on the Sabbath Day." Others were confined in Hartford prison. In some cases venerable ministers were flogged at the town post, or at the tail of an ox cart. In various ways Baptists were ignominiously treated because of their religious views.

A second Baptist church in Connecticut was organized in 1710, in Waterford, then a part of New London. In this church, and also in the church in Groton, singing in connection with public worship was introduced before 1730, and to promote it Mr. Wightman published a small pamphlet. In Wallingford, a number of people became Baptists in 1731, and united with the Baptist church in New London; but in 1735, they organized within the limits of their own township, a church of which, in 1739, Mr. John Merriam was ordained pastor. A fourth Baptist church in Connecticut was organized in Southington, in 1738, but was known as the Farmington Church until about the year 1800. Rev. John Merriam, who had been ordained as pastor of the Wallingford Church,

became pastor of this younger church in Southington. So far as is known these were the only Baptist churches organized in Connecticut prior to 1740.[1]

The Great Awakening, in Connecticut as elsewhere, aided the Baptist movement. Those who were converted in the powerful revivals that occurred at different points at that time, found that the churches of the Standing Order had little sympathy with evangelistic work. The General Association of Connecticut, in 1745, put on record the declaration that "if Mr. Whitefield should make his progress through this government, it would by no means be advisable for any of our ministers to admit him into their pulpits, or for any of our people to attend upon his preaching and administrations." Many in the Congregational churches, therefore, who sought union with those who manifested a warm, earnest, evangelical spirit, found their way into Baptist churches, and in a few instances New Light, or Separate churches, became Baptist churches. A parish minister in Stonington, said in 1767: "Not less than two-thirds of the congregation formerly under my care, have withdrawn from my ministry and formed themselves into Baptist and Separate churches." The Baptist membership in the

[1] The Baptist church in East Lyme is said to have been organized in 1705. "This may be the date of a parish church of the Standing Order," says Prof. B. O. True; "but it is certain that there was no Baptist church in the town of Lyme until many years later."—Address at Centennial Anniversary of the First Baptist Church, Meriden, Conn., Oct. 7, 1886, p. 16.

colony, accordingly, was considerably increased by the Great Awakening, and the Baptist churches had a growing influence in the religious development of the people. "The Baptist fathers zealously attacked the idea of a wordly and an avowedly unconverted church-membership. They were jealous of any approach to official dictation on the part of ministers. In their rebound against ministerial rates, and possibly inspired by the characteristic economy of those earlier days, many laymen were prejudiced against fixed salaries and what they termed a 'hireling ministry,' and it should be frankly admitted that with some there was a prejudice against an educated ministry, and with too many there was a tendency to undervalue educational advantages, as calculated to develop an unholy ambition, and reliance on human rather than divine agencies. For this attitude there were manifest historic reasons. And had the choice been necessary, as at one time seemed possible, between the plain, unlearned men who labored with their own hands as farmers or mechanics, and insisted upon their absolute dependence upon the Holy Spirit in all their religious ministrations, and the technically trained ministers, many of whom placed little stress upon personal experience of Christian truth, who would hesitate to say that the men called of God to preach in his name, though without the stamp of the schools, and without the ordination or fellowship of the churches established by law, would have proved better ministers of

Jesus Christ than those who, with full academic honors and scholastic training, entered upon the ministry as a learned and honorable profession, but were without any absorbing passion, overmastering love, or abiding desire to serve and save their fellowmen?"[1] Such were the early Baptist preachers of Connecticut, and their influence can be distinctly traced in the history of the churches organized before the Revolution.

NEW HAMPSHIRE.—Rev. Hanserd Knollys came from England to Boston in 1638, and soon settled at Piscataqua, afterward Dover, N. H., where he organized a church. It has been held that at this time Mr. Knollys was a Baptist, and that in a subsequent division of the church, Mr. Knollys' section "held Baptist sentiments." Mr. Knollys' residence in Dover terminated in September, 1641, and as during this time he declared his opposition to infant baptism, Baptist principles were doubtless working in his mind; but he did not avow himself a Baptist until some time after his return to England. Cotton Mather's statement in his "Ecclesiastical History of New England," including Knollys among the "some godly Anabaptists" who emigrated to New England in that early period of its history, was doubtless due to Mr. Knollys' subsequent position as a Baptist. He was ordained pastor of a

[1] Prof. B. O. True, Address at Centennial Anniversary of the First Baptist Church, Meriden, Conn., Oct. 7, 1886, p. 20.

Baptist church in London in 1645, and held a prominent position in the denomination until his death, September 19, 1691.

The first Baptist church in New Hampshire was organized at Newton, in 1750. Difficulties afterward arose, and the church, in 1765, was disbanded, and many of the members united with the Baptist church in Haverhill, Mass.

Mr. Smith, when at Haverhill, in 1764, crossed over into New Hampshire, and preached at New Salem, Plaistow, and Newton. In May, 1767, he preached in Hampstead, Chester, Hopkinton, Dunbarton, and Deerfield, and in the following month at Portsmouth, Brentwood, Newmarket, Lee, and Madbury. At Brentwood, August 6, he preached and baptized. At Deerfield, June 14, 1770, he baptized the Congregational minister, Rev. Eliphalet Smith, his wife, and twelve others, whom on the same day he "embodied into a Baptist church." At Epping, June 16, he baptized Dr. Samuel Shepard, a physician, and six others. He went to Newmarket, June 18, where he preached in Mr. Ewer's meeting house, and had a conference with some of the members who desired to be baptized; but the church, as a church, would not give him "leave to baptize their members." At Stratham, June 20, he examined a number for baptism, and after a sermon he administered the ordinance to fourteen persons. On the following day he returned to Haverhill, having baptized thirty-eight candidates in the seven days, and preached

seven sermons. He preached at Stratham, July 18, of the same year, and there baptized. After the baptism he had a debate on baptism with Rev. Joseph Adams, pastor of the Congregational church in Stratham, and at the close of the debate he organized a Baptist church of fourteen members. Mr. Smith preached again at Stratham, September 29, 1770, and the congregation was so large that he was obliged to hold the service in the open air. He visited Exeter, October 9, and after preaching baptized another Congregational minister, Rev. Joseph Sanborn, of Epping, and five others. It was estimated that there were two thousand people at the water side, as it was the first time the ordinance had been administered at that place. Dr. Shepard was ordained at Stratham, September 25, 1771. The ordination sermon was preached by Mr. Stillman, of Boston, the charge was by Mr. Smith, of Haverhill, and the hand of fellowship by President Manning, of Providence. A Baptist church was organized at Brentwood, May 7, 1772, which, with the churches in Stratham and Nottingham, was placed under the pastoral charge of Dr. Shepard. To him very largely was due under God the spread of Baptist principles in New Hampshire. In Northwood, which was largely settled by Baptists from Stratham and Epping, a church was organized July 27, 1773. The first pastor of the church was Edmund Pillsbury, of South Hampton, a member of the Baptist church in Haverhill, Mass.

VERMONT.—The first Baptist church in Vermont was organized in 1768, at Shaftsbury. Its founders had been Separatists, or New Lights, who had removed from Massachusetts, and settled at Bennington, seven years before. Having adopted Baptist principles, they desired to enter into church relations, and this they could do elsewhere under more favorable circumstances. Accordingly they made for themselves homes in Shaftsbury, and laid the foundations of a Baptist church, which was called the West Church for many years, and extended its influence into adjacent towns. Little else is known, however, concerning its earlier history.

The only other Baptist churches in the State previous to 1780, were the church in Guilford, organized in 1770, a second church in the same town, organized in 1772, and the church in Pownal, organized in 1773. A foothold for the denomination had thus been secured, and if the war of the Revolution had not followed, the development of Baptist churches in the new and growing communities of the Green Mountain region would have been as rapid, doubtless, as in other portions of New England.

CHAPTER IV.

BROWN UNIVERSITY.—EDUCATIONAL WORK.

THE influence of the Great Awakening in the development of Baptist churches in New England has already been briefly noticed. The Congregational churches were divided by the new movement. For two generations they had not known a revival season. The type of piety in these churches had become formal and unemotional. But though this general spiritual lethargy now came to an end, the great body of the Congregational churches opposed a revival movement, and only a minority of their ministers were in sympathy with revivals. Those who adopted the methods of the revivalists were called New Lights, and the few Congregational churches that welcomed these methods were known as New Light churches. But the Baptists throughout New England were in hearty accord with revival efforts. They rejoiced in the labors of Whitefield, Edwards, the Tennents, and other evangelists. Many, therefore, in Congregational churches, especially in the New Light churches, finding in the Baptists those who were actively engaged in promoting revivals, and who insisted "on a conscious experience of a change in a man's relations to

God, as the only proof that a man was truly a Christian," left the churches in which they had been reared, and united with Baptist churches.

But a difficulty was experienced in securing suitable pastors for these growing Baptist churches. While there were many who were willing to accept piety and some ability in exhortation as a sufficient qualification for the Christian ministry, there were those who knew the value of literary and theological training in a preparation for the most effective ministerial service. But the only colleges in New England, Harvard and Yale, were opposed to the new movement, and therefore those who were in sympathy with it could only with difficulty overcome their extreme reluctance to send ministerial students to institutions of learning that were hostile to views which they sacredly held, and which they desired to see extended. To such men an institution founded on their own principles seemed indispensable.

In 1756, Rev. Isaac Eaton had opened at Hopewell, N. J., an academy for the education of Baptist young men for the work of the Christian ministry. This was the first Baptist institution of its kind in America, and to it many bright young men made their way and entered upon a course of liberal studies, by which they were fitted for positions of usefulness and honor. Hezekiah Smith, of Haverhill, Mass., whose unwearied labors in organizing a Baptist church there, and in organizing Baptist churches in New

Hampshire and the District of Maine, have briefly been noticed, pursued preparatory studies at this academy. Indeed, its value to the denomination was such that prominent brethren in the Philadelphia Baptist Association were soon led to consider the importance of establishing at some suitable place, North or South, a college or university, "which should be principally under the direction and government of the Baptists." "At first, some of the Southern colonies seemed to bid fairest to answer their purpose," wrote Morgan Edwards, "there not being so many colleges in those colonies as in the northerly; but the Northern colonies, having been visited by some of the Association, who informed them of the great increase of the Baptist societies of late in those parts, and that the Rhode Island government had no public school or college in it, and was originally settled by persons of the Baptist persuasion, and the greater part of the government remained so still, there was no longer any doubt but that was the most suitable place to carry the design into execution."

The Association met in Philadelphia, October 12, 1762, and at this meeting it was decided that it was practicable and expedient to found a college in Rhode Island, which should be under the chief direction of the Baptists, and "in which education might be promoted, and superior learning obtained, free from any sectarian test." Rev. Morgan Edwards was the moderator of this Association, and the details of the plan were left

to him, as the original mover in the matter, and to Rev. Samuel Jones. At their request, Rev. James Manning, a recent graduate of Princeton College, and Rev. John Sutton, of Elizabethtown, N. J., both of whom had been students at Mr. Eaton's academy, proceeded to Rhode Island. Mr. Manning was at this time twenty-five years of age, of a fine, commanding appearance, with pleasant manners and a polished address. Concerning his reception in Rhode Island, and the success of his mission we have an account in his own words. He arrived at Newport, with his companion, in the month of July, 1763, and at once laid before Col. Gardner, the deputy governor, and several other Baptists, the plan of establishing in Rhode Island "a seminary of polite literature, subject to the government of the Baptists." The deputy governor thereupon called together at his house about fifteen gentlemen, all Baptists, who requested Mr. Manning to present his plan in writing. On the following day a rough draft was produced and read, and Hon. Josias Lyndon and Col. Job Bennett were appointed to prepare a charter which should be laid before the next General Assembly for its action. "But the said gentlemen, pleading unskillfulness touching an affair of this kind, requested that their trusty friend, Rev. Ezra, now Dr. Stiles, might be solicited to assist them." This request was granted, and the drafting of the charter was left entirely to Dr. Stiles, a prominent Congregational minister in New-

port. The charter was drawn, and a time and place were appointed for its consideration by the friends of the college. The corporation was made to consist of two branches, Fellows and Trustees. The trustees were presumed to be the principal branch of authority, and as nineteen out of thirty-five were to be Baptists, the Baptists, without further examination, seem to have considered their rights amply secured. In fact, Dr. Stiles was told, when the preparation of the charter was placed in his hands, that the Baptists "were to have the lead in the institution and the government thereof forever." But when the charter was read in the Assembly, and a vote was called for, Daniel Jenckes, Esq., of Providence, asked for time in which to ascertain "whether it was agreeable to the design of the first movers for it." The examination, which was granted with some opposition, revealed the fact that the charter had been "so artfully constructed as to throw the power into the Fellows' hands, whereof eight out of twelve were Presbyterians, usually called Congregationalists."[1] Governor Lyndon immediately had an interview with Dr. Stiles, and asked why he had perverted the charter. The answer was: "I gave you timely warning to take care of yourselves, for that we had done so with regard to our society"; and he finally remarked, "that he was not the rogue." Mr. William Ellery assisted Dr. Stiles

[1] President Manning, in Guild's "History of Brown University," p. 123.

in the preparation of the charter, and it is easy to infer who the "rogue" was, if it was not the former.

When the Assembly convened again, Mr. Jenckes asked that the matter of the charter be postponed to the next session, adding, "that the motion for a college originated with the Baptists, and was intended for their use, but that the charter in question was not at all calculated to answer their purpose; and since the committee intrusted with this matter by the Baptists professed they had been misled, not to say imposed upon, it was necessary that the Baptists in other parts of the colony should be consulted previous to its passing into a law, especially as few, if any of them except himself, had seen it; and he prayed that he might have a copy for the said purpose, which he promised to return. All which was granted. When the charter came to be narrowly inspected, it was found to be by no means answerable to the design of the agitators, and the instruction given to the committee. Consequently, application was made to the Philadelphia Association, where the thing took its rise, to have their mind on the subject, who immediately sent two gentlemen thither to join with the Baptists of this colony in making such alterations and amendments as were to them specified before their departure. When they arrived, Dr. Eyres, of Newport, was added to the committee, and they happily drafted the present charter, and lodged it, with a new petition, in proper

hands."[1] In the new draft as many Baptists were made Fellows as Dr. Stiles had given to the Congregationalists. It was required, also, that the president should be a Baptist, five Baptists were added to the trustees, and more Episcopalians than Congregationalists were given places in the corporation. Opposition to the new charter was manifested by persons who had interested themselves in the charter prepared by Dr. Stiles, but it was at length carried by a large majority. It is worthy of note that Yale College was founded just sixty-four years after Harvard University, and Brown University just sixty-four years after Yale.

As the foundation of the new enterprise, the corporation first established a preparatory school at Warren. Immediately after his arrival in Newport, April 13, 1764, Mr. Manning proceeded to Warren, where he was followed in the succeeding week by Mrs. Manning and Rev. Hezekiah Smith. As the college as yet had no funds, it was arranged that Mr. Manning should take the pastorate of a church to be established there, and so provide for his livelihood until the corporation should be able to assume his support as the president of the college. There were at that time in Warren about sixty Baptists, a majority of whom were members of the church in Swansea.

[1] "Centennial Discourse," by President Sears, p. 15; also appendix, pp. 68-70. Guild, "History of Brown University," pp. 129, 130.

Mr. Manning accordingly commenced religious services at once, and also opened a grammar school. A Baptist church, of which Mr. Manning became pastor, was organized in Warren, November 15, 1764, and on the first Wednesday in September, 1765, Mr. Manning was elected "president of the college, professor of languages and other branches of learning," and the college was formally opened with a single student, afterward Rev. William Rogers, D. D., for many years Professor of Oratory and Belles-Lettres in the University of Pennsylvania. But funds were necessary to meet the growing wants of the institution, and in 1767, Rev. Morgan Edwards was sent to England to solicit aid. He was successful, and in his subscription book, which is one of the prized possessions of the college, are found the names of Benjamin Franklin, Benjamin West, Thomas Penn, Thomas Hollis, Rev. Dr. Stennett, Rev. Dr. Gill, and many others interested in the new college. Rev. Hezekiah Smith also visited South Carolina and Georgia, and made collections for the same purpose.

The first commencement of the college was held in the meeting house at Warren, September 7, 1769. Seven young men, some of them "destined to fill conspicuous places in the approaching struggle for independence," others "to be leaders in the church and distinguished educators of youth," were graduated, and the commencement exercises brought together a large concourse of people from all parts of the colony.

A contemporary chronicler placed on record the fact that both the president and the candidates for degrees were dressed in clothing of American manufacture.

Up to this time, says Rev. Morgan Edwards, the college "was for the most part friendless and moneyless, and therefore forlorn, insomuch that a college edifice was hardly thought of." But the commencement exercises awakened new interest in the institution, while the frequent remittances from England led some "to hope and many to fear that the institution would come to something and stand." Then a building and the place of it were talked of, which opened a new scene of troubles and contentions that had well-nigh ruined all. Warren was at first agreed on as a proper situation, where a small wing was to be erected in the spring of 1770, and about eight hundred pounds, lawful money, was raised toward affecting it. But soon afterward, some who were unwilling it should be there, and some who were unwilling it should be anywhere, did so far agree as to lay aside the location, and propose that the county which should raise the most money should have the college. At first, four counties contended for the honor, but the claimants were soon reduced to two, Providence and Newport. The competition was sharp, but by a vote of twenty-one to fourteen was decided in favor of Providence at a meeting of the corporation, February 7, 1770. Says President Manning: "The people had raised four thousand pounds, lawful money, taking in their

unconditional subscription. But Providence presented four thousand two hundred and eighty pounds, lawful, and advantages superior to Newport in other respects."[1]

President Manning, Prof. Howell, and the students removed to Providence soon after the question of location was settled, and for a while the upper part of the brick schoolhouse on Meeting Street was used for the college exercises. The foundations of the first college building, now known as University Hall, were laid May 14, 1770, on a lot of land comprising about eight acres on high ground commanding an extended prospect. It was a part of the original home lot of Chad Brown, the associate and friend of Roger Williams, and the "first Baptist elder in Rhode Island." The commencement exercises during the first six years of the history of the college in Providence, were held in the church of which Rev. Joseph Snow was pastor.

President Manning wrote to Rev. John C. Ryland, of Northampton, England, the following, bearing the date of June 1, 1771: "The college in this place consists of twenty-three youths, five of whom are to leave us in the fall; though we hope to have some additions at that time. The institution calls for the vigorous exertions of all its friends, as well on account of the smallness of its funds as the unreasonable opposition made against it. . . I am cheerful under the hopes

[1] Guild, "Manning and Brown University," p. 111.

of its rising, at some future period, to be the joy of its friends and the denomination, as well as the mortification of its ungenerous enemies."[1]

In February, 1772, University Hall was so far completed as to receive the students. Opposition to the college continued to be manifested, and its source is indicated by President Manning, when he speaks of "the inveterate enmity of the New England clergy," who took unwearied pains to make the number of students as small as possible. "But," he adds, "thank God they don't govern the world." This opposition, however, soon closed. Says President Sears: "The well-known elevation of the president's character, which lifted him infinitely above all intrigue and dishonesty, made it impossible for such enmity to continue except in base minds; and the effect of the Revolution, which soon followed, was to disseminate the principles of religious liberty, and to mitigate, though not at once wholly to destroy, the spirit of intolerance and bigotry. The college itself contributed not a little to this happy result."[2]

[1] "Manning and Brown University," p. 187. The reply to this letter, pp. 188 and 189, shows that it was addressed to Rev. John C. Ryland, and not to his son, John Ryland, who was then nineteen years of age.

[2] "Centennial Discourse," p. 25.

CHAPTER V.

ASSOCIATIONAL RELATIONS.

THE Baptist churches of Providence, Newport, Swansea, and Kingston, all of them Six Principle churches, united in a yearly meeting about the close of the seventeenth century. This meeting was composed of elders and messengers from the churches. In 1730, there were thirteen churches connected with the meeting, viz: One in Providence, the Second in Newport, two in Smithfield, the Second in Swansea, the churches in Dartmouth, Warwick, North Kingston, South Kingston, Scituate; also the church in Groton, and the church in New London, Conn., and the church in New York. In the progress of time, however, some of the churches which had entered into this relation became extinct, while others ceased to maintain the peculiar views which had separated them from other Baptists; but the meeting was in existence as late as 1764, when, instead of a general meeting, an annual Association was organized, but how long it continued is unknown. Mr. Backus, writing in 1791, refers to the Six Principle Association as the Rhode Island Association, embracing the Baptist churches that held to the "laying on of hands on

every member as the term of their communion, and so are not in fellowship with our churches."[1]

Very early in connection with his work at Warren, President Manning was led to consider the importance of bringing the New England Baptist churches, other than the Six Principle churches, into closer relations. The Philadelphia Association, organized in 1707, and followed by an Association of Baptist churches organized at Charleston, S. C., in 1751, and another at Kehukee, N. C., in 1765, had exerted a powerful influence in promoting Baptist interests in the Middle States. Such an Association in New England, where at this time, according to Backus, there were fifty-five Baptist churches, and according to Morgan Edwards, seventy, could hardly fail to strengthen and develop the Baptist cause. And yet the undertaking was not an easy one. The Baptists of New England made much of the independence of the churches, and were unwilling to do anything that would place them under the authority of another body.

First of all, Mr. Manning submitted the matter to his own church. Subsequently he visited pastors and churches in other places, and conferred with them in reference to the organization of an Association. As the result of these conferences, a meeting was appointed at Warren, Sept. 8, 1767. Ten churches—Warren, Rehoboth, Haverhill, Norton, Bellingham,

[1] MS. Hist. of the Warren Association, in the archives of the Backus Historical Society.

First Middleboro, Cumberland, First Boston, Second Boston, and Attleboro—were represented by delegates, prominent among whom were President Manning and Hezekiah Smith. There were also present from the Philadelphia Association, Rev. John Gano, Abel Griffith, and Noah Hammond. Rev. John Gano was elected moderator, and Rev. Isaac Backus, clerk. The moderator, who was a brother-in-law of President Manning, opened the meeting with a sermon from Act 15 : 9.[1]

The delegates "generally manifested a good will toward this attempt for promoting the union and welfare of the churches," says Backus, "but most of them thought they were not prepared to join an Association." They were not only unwilling to surrender in the least the independence of the local church, but they were not altogether satisfied with the plan of organization, which was borrowed largely from that of the Philadelphia Association Mr. Backus was one of this number. Four churches, however,—Warren, Haverhill, Bellingham, and Second Middleboro,—entered into an associational relation, and the Association received its name from the church with which the first meeting was held.

When the Association met at Warren, Sept. 13, 1768, the Second Middleboro Church withdrew from its fellowship. Four churches, however,—Sutton,

[1] Backus, "History of the Baptists in New England," Vol. II., pp. 154, 408.

Leicester, Ware, and the First Church, Boston,—joined the Association at this session, as did four others—Sturbridge, Enfield, Wilbraham, and Montague—at the meeting at Warren in 1769. At this time, President Manning presented a plan of organization, which was adopted. This was designed to meet the objections that had been made hitherto, and a statement was added with reference to the aims and powers of the Association, which rendered the movement less exceptionable to some of the churches:

1. "That such a combination of churches is not only prudent, but useful, as has appeared even in America by the experience of upwards of sixty years. Some of the uses of it are: union and communion among themselves; maintaining more effectually the order and faith once delivered to the saints; having advice in cases of doubt, and help in distress; being more able to promote the good of the cause and becoming important in the eye of the civil powers, as has already appeared in many instances on this continent. 2. That such an Association is consistent with the independency and power of particular churches, because it pretends to be no other than an advisory council, utterly disclaiming superiority, jurisdiction, coercive right, and infallibility."[1] It was doubtless this statement that led Mr. Backus and his brethren of the First Church in Middleboro, at the meeting in 1770, to waive their objections to the associational

[1] Guild, "Manning and Brown University," p. 78.

movement. "They waited," he says, "until they could be satisfied that the Association did not assume any jurisdiction over the churches, before they joined. And they now joined upon the express condition that no complaint should ever be received by the Association against any particular church that was not of the Association, nor from any censured member of any of our churches."[1] The Third Church in Middleboro, and the church in Ashfield, also joined the Association in 1770.

At the opening of the Revolution, the Warren Association embraced twenty-seven churches, with a membership of thirteen hundred and ninety-three. Throughout the struggle with the mother country the Baptists of New England, in common with their brethren in the other colonies, were true to the patriot cause. They responded to the call to arms, and rejoiced in the victory which was finally secured. In an address at the annual meeting of the Warren Association at Charleston, in September, 1783, the elders and brethren gave devout expression to their feelings on the return of peace after "a long and very distressing war." Meanwhile, however, the Association had prospered. At the close of the war there were connected with the Warren Association forty-four churches with three thousand five hundred and seventy members.

The rapid increase of Baptist churches and Bap-

[1] Backus, Vol. II., p. 409, note.

tist church-members continued after the Revolution; and while, at the close of the century, the Warren Association reported only the same number of churches as at the close of the Revolution, with about the same membership, it is to be remembered that the increase of churches had made necessary the organization of other Associations, with which the new churches and some of the old had become connected.

The churches in New Hampshire and Maine early desired associational fellowship, but they were too remote from the Warren Association for more than an occasional visit. Nor, at first, were there enough Baptist churches in either State to warrant the formation of an Association. In 1776, however, the churches in Berwick and Sanford, in the district of Maine, united with the church in Brentwood, N. H., in organizing "the Brentwood Conference." Out of this Conference, of which Dr. Shepard, of Brentwood, and Rev. William Hooper, of Berwick, were the principal promoters, grew the New Hampshire Association in 1785. The meeting of the Conference in 1784, was at Berwick. Six churches, with nearly four hundred members, were then connected with it.[1] Of the eight churches then comprising the New Hampshire Association, five—Berwick, Wells,

[1] In 1785, the meeting was at Northwood, N. H.; in 1786, unknown; in 1787, at Brentwood, N. H.; in 1788, in Stratham, N. H.; in 1789, at Berwick. The Minutes of 1789—an imperfect copy, however—are in the possession of the York Baptist Association, and are the earliest the writer has seen.

Sanford, Coxhall (Lyman), and Shapleigh—were in the district of Maine, and Brentwood, Northwood, and Gilmanton, were in New Hampshire. The total membership was four hundred and seventy, the New Hampshire churches having two hundred and forty-four members, or a little more than one-half.

In the summer of 1782, Rev. Nathaniel Lord, of Wells, on his way from the islands of the Kennebec where he had held religious services, stopped in Potterstown, now Bowdoinham, and preached. A revival had been in progress in that place several months. Among Mr. Lord's hearers was James Potter, a member of the Congregational church in Harpswell. By his study of the Scriptures he had been led to embrace Baptist views as to the subjects and acts of baptism; and he revealed his position to Mr. Lord. About the same time, Mr. Job Macomber, of Middleboro, Mass., came into the district. He was the son of a Congregational deacon, but, in 1772, united with the Baptist church in Middleboro, of which Rev. Isaac Backus was pastor. He was licensed by the church to preach, and for a while devoted himself to missionary work in Massachusetts. He had served in the French and Indian Wars, and according to tradition, he served as a chaplain during most of the Revolutionary War. In the autumn of 1782, he came into the District of Maine, and engaged in missionary service. In a letter to Mr. Backus he referred to the spiritual destitution which he found. Mr.

Backus showed this letter to Isaac Case, a young man connected with the Baptist church in Dighton. Mr. Case had already engaged in Christian work, and the needs of the wilds of Maine, as outlined in this letter, were to him a Macedonian cry. He was ordained September 10, 1783, and on the following day he left his home in Rehoboth, and started on his journey eastward. At Haverhill, he called to see Rev. Hezekiah Smith, and October 19, he was in Gorham. Thus far he had found a resting place with his brethren in the Lord; but at Brunswick, which he reached October 21, he was obliged to tarry over night at the public house. Here, at New Meadows, he met James Potter. "When I heard him relate his exercises of mind to visit these parts," says Mr. Potter, "I rejoiced. I heard him preach with engagedness and becoming zeal for the cause of truth, and glorified God on his behalf. I rejoiced that the Lord had sent him amongst us to preach the gospel, where the harvest was so great, and laborers so few."[1] Mr. Potter joined Mr. Case and Job Macomber in evangelistic work.

The Revolutionary War had now come to a close. To attract soldiers and others to Maine, Massachusetts offered to settlers one hundred and fifty acres of land upon the rivers and navigable waters of the District at one dollar per acre, or one hundred acres of land elsewhere to any one who would clear sixteen acres

[1] Potter's "Narration," p. 21.

in four years. Many Revolutionary soldiers availed themselves of this offer, and the population of the District was rapidly increased.

In the autumn of 1783, Mr. Macomber took up a farm in Bowdoinham, and brought his family to his new home. The religious interest, commenced under Mr. Potter's labors, continued, and a Baptist church was organized May 24, 1784. Of this church Mr. Macomber became pastor. Mr. Case, meanwhile, had turned his face to the eastward. A powerful work of grace followed his labors at Thomaston. Many were baptized, and a church of fifty members was organized May 27, 1785, of which Mr. Case became pastor. One of the converts, Elisha Snow, had been a prominent business man. Though now in middle life he left all to follow Christ. One of his daughters became the wife of Mr. Case. Mr. Snow at once began to preach in his own town and neighboring towns, co-operating with his pastor, and June 11, 1788, he was ordained at Harpswell as "an itinerant minister." Mr. Potter was ordained at Harpswell, October 5, 1785. His own statement was: "I was ordained with liberty to travel."

In connection with the labors of Case, Potter, Macomber, Snow, and others, Baptist churches were organized in many places. Though they had the powers of the world against them, they flourished. The Bowdoinham Association was organized in Bowdoinham May 24, 1787, by churches from Bowdoin-

ham, Thomaston, and Harpswell. Other churches were added from time to time, and at the close of the century, thirteen years after its organization, the Association comprised thirty-two churches with one thousand five hundred and sixty-eight members. This rapid growth was due in a large measure to the untiring, self-denying labors of Rev. Isaac Case and Rev. James Potter. They went everywhere preaching the word, and their preaching was in demonstration of the Spirit and in power.

Near the close of the Revolution the Baptists increased very rapidly in New Hampshire. Only nine churches had been organized from 1770 to 1779. As many were organized in 1780, due in part to missionary activity. Rev. Caleb Blood was pastor of the Baptist church in Marlow, organized in 1777. His heart was stirred by reason of the religious destitution he saw all about him, and he urged the Warren Association to send laborers into the field. Rev. Job Seamans, of Attleboro, Mass., and Rev. Biel Ledoyt, of Woodstock, Conn., were requested to engage in this service, and in 1779, they made their way up the Connecticut River as far as Woodstock in Vermont, preaching on both sides of the river, but for the most part in New Hampshire. Many were converted in connection with their labors, and later both removed to the State and settled as pastors of churches, Mr. Seamans at New London in 1788, and Mr. Ledoyt at Newport in 1791. At New

London there was little increase for four years, but a work of grace commenced in 1792, and the church of eighteen members had in 1794 increased to one hundred and fifteen. The church at Newport had a like experience. Writing in 1793, to Mr. Backus, Mr. Ledoyt said: "It hath been a long, dark, and cloudy night with me and the people here; but glory to our God, the cloud is dispersing fast. His work is begun among us; Newport and Croyden are greatly blessed. There have been forty souls hopefully converted in a few weeks among us. I have baptized twenty-nine in four weeks. The work appears still going on. I cannot be idle; it is out of my power to answer all the calls I have at this time, but I endeavor to do all I can. Being favored with health, and the spirit of preaching, I ascend the mountain easy. There is the prospect of a glorious reformation in these parts."[1]

Others of like evangelistic spirit engaged in the work. Thomas Baldwin, of Canaan—born in Bozrah, Conn., Dec. 23, 1753—was baptized by Rev. Elisha Ransom in the latter part of 1781. Abandoning his legal studies, he decided to enter the Christian ministry. Commencing to preach in August, 1782, he was ordained at Canaan as an evangelist, June 11, 1783, and although he had the pastoral oversight of the church in Canaan until 1790, he performed during this time a large amount of missionary service in destitute places. His hymn,

[1] "History of the Baptists in New England," Vol. II., p. 540.

From whence doth this union arise,
That hatred is conquered by love?

was written during a nigh[t] rney from Newport to Canaan. There had been [a] nation in the Newport Church, and Dr. Baldwin's [vi]sit had resulted in a union of its members. Th[e] ood work thrilled his heart, and as he reflected [o]n it on his homeward way he gave expression to [the] oy he felt in the words of this familiar hymn.

The church in Grafton was organized in 1785. Most of the inhabitants of the town came from Reho-both and Swansea, Mass., where the Baptists were numerous; while in Westmoreland, where a Baptist church was organized in 1771, most of the settlers had been connected with Mr. Backus' congregation in Middleboro.

Meanwhile Dr. Shepard continued his labors in connection with the churches at Stratham, Brentwood, and Nottingham. He devoted much time also to evangelistic labors. Writing to Mr. Backus, March 15, 1781, he said that there had been several hundred conversions in the counties of Rockingham, Stafford, and Grafton during the past year. In the last journey he had taken, he baptized seventy-two. In Meredith, a church had been gathered in 1780, consisting of between sixty and seventy members. Dr. Shepard baptized forty-three there in one day. In Canterbury, two Baptist churches were organized in 1780. Another church of about fifty members was

organized in Chichester; churches also were organized in Barrington, Hubbardston, Holderness, and Rumney. The churches at Stratham, Brentwood, and Nottingham were united in one organization, and in 1785, the united church had a membership of one hundred and sixty-one. During the next five years there was not much growth; but in 1792, the number had increased to three hundred and ninety-seven, and in 1793, to five hundred and twenty-six.

In 1790, there were within the limits of the State thirty-one Baptist churches, twenty-three ordained and licensed preachers, and one thousand seven hundred and thirty-two members. In 1795, there were forty-one churches, thirty ministers, and two thousand five hundred and sixty-two members.

Near the close of the Revolutionary War, settlers from the older portions of New England began to find their way into Vermont in increasing numbers. Among them were many Baptists, who sought for their families, not only homes, but freedom from the ecclesiastical annoyances to which hitherto they had been subjected. A considerable number of able, consecrated ministers also made their way thither; among them: Elisha Ransom, Joseph Cornell, Caleb Blood, Elisha Rich, Joseph Call, Jedediah and John Hibbard, Aaron Leland, Sylvester Haynes, Isaac and Ephraim Sawyer, Isaac Webb, Richard Williams, and Roswell Mears. Only a few of these pioneers had received a liberal education, but they were men of strong minds,

ardent piety, sound judgment, firm faith, and untiring zeal. Strong in the Lord, they visited the scattered settlements. Freely they had received, freely they gave; and everywhere they were cordially welcomed for their Master's sake and for their own. Converts were multiplied and churches organized. In 1790, according to Asplund, there were within the limits of the State, thirty-four Baptist churches, with one thousand six hundred and ten members, twenty-one ordained ministers, and fifteen licentiates.

The first Association organized in what is now the State of Vermont was the Shaftsbury Association, which, according to the Minutes of the Association published in 1786, "was begun and held at Shaftsbury, on June 11, 1781." This is the date of organization given by Backus, but Benedict and others claim that the Association was constituted in 1780. Possibly there was a preliminary meeting with reference to such an organization in 1780, but the organization itself was not effected until the following year. This mother of Associations in Vermont at one time embraced a territory extending from north of the St. Lawrence River to the southern boundary of western Massachusetts, and from the eastern slope of the Green Mountains almost to the Great Lakes. In 1786, the Association reported 15 churches,—five in each of the States of Vermont, Massachusetts, and New York,—with seven hundred and fifteen members. Rev. Caleb Blood became pastor of the fourth

church in Shaftsbury, in 1788. In the following year the church had a membership of one hundred and twenty-four. This number had increased to one hundred and sixty in 1795, and a revival in 1798–9 resulted in the addition of about one hundred and seventy-five members. In 1800, the Association contained forty-six churches, thirty-three ministers, and four thousand one hundred and twenty-seven members. For the two years prior to 1800, the churches in the Association had received nearly eight hundred to their membership, and during that year they received by baptism seven hundred and sixty-seven, the additions to the church in Cheshire alone being two hundred and fourteen.

The Woodstock Association was organized in February, 1783, in the town from which it received its name. It was composed of churches on both sides of the Connecticut River, and covered a territory now occupied by the Woodstock and Windham Associations in Vermont, and the Newport, Dublin, and Salisbury Associations in New Hampshire. The Woodstock Church, which was organized in 1780 with Rev. Elisha Ransom as pastor, was connected with the Warren Association until the Woodstock Association was formed. In 1791, this Association comprised twenty-six churches with one thousand and fourteen members, and it was largely through the labors of Rev. Aaron Leland that it became a strong and efficient body. In 1797, it had increased to thirty-one



churches and one thousand five hundred and ninety-eight members, and in 1800 with thirty churches, a membership of one thousand hundred and seventy-nine was reported. The l ar of the century with these churches was one of g prosperity.

The Vermont Associati s organized at Manchester, in 1785. Accordi Benedict it comprised five churches, viz: Clare ranville, Manchester, Danby, and Mapleton. urch in Wallingford, organized in 1780, was the oldest within the bounds of this Association. The church in Manchester was organized in 1781, and Rev. Joseph Cornell, a native of Swansea, Mass., was called to the pastorate. He served the church fourteen years, but all this time he was abundant in labors throughout the surrounding country. The Vermont Association was organized in his barn in 1789, and reported eleven churches with six hundred and thirteen members. In 1791, it reported fourteen churches and seven hundred and eighty-five members, while in 1794, the number of churches had increased to fifteen with a membership of eight hundred and forty-eight. The territory then included within the limits of the Association extended from Manchester on the south to Georgia on the north, and in addition to the territory at first occupied, embraced that afterward included in the Addison County and Lamoille Associations.

Two other Associations were formed in Vermont before the close of the century, Leyden (now Wind-

ham County) in 1793, and Richmond Association (afterward Fairfield) in 1795.

In Massachusetts, more than a score of Baptist churches were organized between 1770 and 1780; and more than thirty between 1780 and 1790. Asplund, in his Register for 1790, shows that at that time there were in Massachusetts, exclusive of the District of Maine, eighty-seven Baptist churches with a membership of six thousand and fifty-two. This number was considerably increased by the close of the century.

Prominent among those who aided in many ways in promoting Baptist interests in the State was Rev. Isaac Backus. His labors in behalf of religious liberty will be mentioned later. As an evangelist he did a great work. From 1756 to 1767 he preached two thousand four hundred and twelve sermons, and traveled fourteen thousand six hundred and ninety-one miles outside of the limits of his own parish. Writing December 31, 1780, at the close of the great revival year, he said: "In the year which is now closed I have traveled one thousand nine hundred and eighteen miles and preached two hundred and forty-eight times, with as little weariness of body and with as much freedom of soul as I ever was favored with in my life." At the close of the next December, he wrote: "Another year is now closed, wherein I have been enabled to preach two hundred and fifty sermons and to journey one thousand four hundred

and four miles with health of body and freedom of mind." And so it was year after year. He was abundant in labors for Baptist brotherhood. Meanwhile he was busily ...ged in preparing his "History of New Engla... ...ith Particular Reference to the Denomination ...Christians called Baptists," the first volume of ...ich was published in 1777, the second in 1784. ...he third in 1796, with an abridgment in 1804, ...ears before his death. Bancroft once referred to us as "one of the most exact of our New England historians"; and he afterward added, "I look always to a Baptist historian for the ingenuousness, clear discernment, and determined accuracy, which formed the glory of their great historian, Backus."

Rev. Hezekiah Smith, of Haverhill, during the last quarter of the eighteenth century, continued the unwearied labors that marked his earlier ministry. During the Revolutionary War he took an active part in the struggle. He was present at the battle of Bunker Hill, and was invited to preach to the soldiers at Cambridge on the following day. Although he retained the pastorate of his church, he served as a chaplain through nearly the whole of the war. He became the intimate friend of Washington, and in the highest degree possessed the confidence and esteem of the officers and men with whom he was associated. When, in 1777, Congress passed a law allowing only one chaplain to a brigade, Mr. Smith was one of

those appointed. After the war, while as active as ever in his pastoral work at Haverhill, he continued his evangelistic tours into the neighboring towns and States. Everywhere he was welcome, and his earnest, devout presentation of the great truths of the Scriptures was exceedingly effective in awakening and converting souls. Mr. Smith died January 24, 1805, in the sixty-eighth year of his age and the forty-second of his ministry.

Mention also should be made of the labors of Dr. Stillman. A native of Philadelphia, he came to Boston in October, 1763, as the assistant of the pastor of the Second Baptist Church; and in November, 1764, he accepted a call to the pastorate of the First Baptist Church. During a pastorate of forty-two years, he served not only his own people, but the Baptists of New England. As a preacher he was in the foremost rank. Revivals in his church were frequent, and his aid was often sought in revivals in other churches.

Not long after the removal of the college from Warren, it was deemed desirable that a new house of worship should be built in Providence "for the public worship of Almighty God, and also for holding commencements in"; and the church and society entered upon the work with unanimity and promptness. In order to procure the necessary funds, recourse was had to a lottery, according to the custom of the times. Managers were appointed by the General Assembly, and in their circular of June 25, 1774, they asked for

the "cheerful assistance and encouragement of the public, especially when it is considered that this is the first time the Baptist Society have solicited their assistance in this way, which they can assure them would not now have been the case had they not purchased as much more land, and designed a house as much larger than the society required for their own use (purposely to accommodate public commencements), as will amount to the full sum proposed to be raised by this lottery." There were eleven thousand nine hundred and seventy tickets sold at prices ranging from two dollars and fifty cents to five dollars each. This house, which is still in use, was dedicated May 28, 1775, President Manning preaching the dedicatory sermon. The lofty and graceful spire of the meeting house thus erected was a copy of that of St. Martin's-in-the-Field, London. The bell had this motto:

> For freedom of conscience the town was first planted;
> Persuasion, not force, was used by the people;
> This church was the eldest, and has not recanted,
> Enjoying, and granting, bell, temple, and steeple.

The entire cost of the house and lot was upward of twenty-five thousand dollars.

In the struggle between the colonies and Great Britain, the people of Rhode Island took a deep interest. Although, as Bancroft says, they possessed a "charter so thoroughly republican that no change was required beyond a renunciation of the King's name"

in the style of the public acts of the colony, they considered the general welfare, and labored to advance it in all possible ways.

December 7, 1776, Sir Peter Parker, commanding the British forces, with seventy war vessels, anchored in Newport Harbor, landed troops and took possession of the place. Providence, in consequence, became a military post, and martial law was proclaimed. The college was accordingly closed, and was not re-opened until May 27, 1782. Meanwhile, the college building, now University Hall, was occupied for barracks, and afterward as a hospital by the American, and French troops.

A party of British troops landed at Warren, May 25, 1778, and burned the Baptist meeting-house, the minister's house, and some others. They seized their goods, and carried some of the citizens, including the pastor of the Baptist church, with them to Newport on their return. The members of the Warren Church, while thus deprived of their pastor and house of worship, united with the Swansea Church, three miles distant; and their pastor, after he had been released, became pastor of the Swansea Church. A revival, ere long, was experienced, and in 1780 and in 1781, nearly two hundred persons were added to the two churches in Swansea.

After the close of the war, the charter of the college was revised, so that it should conform to the new civil order; and the seal of the college, which con-

tained the busts of the king and queen of Great Britain, was exchanged for one with more suitable devices. The college lib during the war, was in the keeping of Rev. Wi Villiams, of Wrentham, Mass.

During the Revolut he Baptists of Rhode Island made little pr numerically. Several churches were added, n 1790, according to Asplund, there were thi ht Baptist churches in the State, with thirty-sev rdained and ninety-six licensed preachers, and three thousand five hundred and two members. In 1795, according to Backus, there were forty churches, thirty-four ministers, and three thousand eight hundred and fifty members.

In no other State was the Separatist movement more helpful to the Baptists than in Connecticut, and long after the labors of the great evangelists of that epoch, members of Separatist and Congregational churches continued to find their way into those of the Baptists. The early pioneers too were followed by men of like earnest spirit—the Wightmans, the Burrowses, the Allens, the Bolles, the Palmers, and the Rathbuns—who loved the word of God, and delighted in preaching it to their fellow-men. Moreover, during the Revolutionary War, no other State, except Massachusetts, had so many men in the military service as Connecticut. As elsewhere, the struggle fostered the spirit of civil and religious liberty, and so opened the way for the reception of Baptist

principles. Of the Baptist churches now extant in the State, twenty existed in 1786, a little after the close of the Revolutionary War; and from 1786, until the close of the century, ten Baptist churches, which remain to this day, were formed. "It thus appears that, during the last fourteen years of the last century, after the height of the Separatist movement and the close of the Revolutionary War, one-half as many enduring churches were formed in this State as during the forty-five preceding years. The numerical increase of Baptists was more rapid than at first, yet it was still slow. The development of their principles was, however, steady and permanent. These principles had not yet had a fair chance, but they were in Connecticut, and they were here to stay."[1]

According to Asplund's Register for 1790, eight Baptist churches were organized in the State between 1770 and 1780. In the next decade eleven churches were added, and the number was still further increased in 1790 by five churches. The total number of churches in 1790 was fifty-five, with forty-four ordained and twenty-one licensed preachers, and three thousand one hundred and ninety-four members. Backus, in 1795, gives the number of churches in Connecticut as sixty, with forty ministers and three thousand five hundred and forty-seven members. At

[1] Prof. B. O. True, Address at the Centennial of the First Baptist Church, Meriden, October 7, 1886, p. 8.

the close of the century the membership of the Baptist churches of the State could not have been far from four thousand.

With increase in the number of churches came associational fellowship. In 1772 the Stonington Association was organized. The Groton Union Conference was the name given to an Association organized in 1785. It was a mixed Association of Baptists and Separatists, and had only a brief existence. The Groton Church, from which this body took its name, held mixed communion until 1797, when the practice was relinquished. When Benedict published his "History of the Baptist Denomination," this was true of the other churches in the Conference.[1] The Danbury Association was formed in 1790, and embraced the churches in that part of the State west of the Connecticut River, except the churches in Ridgefield, Stamford, and Greenwich, which were connected with the Warwick Association in the State of New York.

[1] Benedict, "History," Vol. II., p. 526.

CHAPTER VI.

THE CONTEST FOR RELIGIOUS LIBERTY.

THE General Court of Massachusetts, from the settlement of the colony, in providing for the support of the Christian ministry, followed the ecclesiastical law which had been in force in England long before the Reformation, viz.: That every man should be taxed for this purpose in the town, parish, precinct, or district where he lived, unless specially exempt. In 1638 it was enacted that "every inhabitant who should not voluntarily contribute to all charges, both in church and Commonwealth proportionately, according to his ability, should be compelled thereto by assessment."

The second charter of Massachusetts, dated October 7, 1691, allowed equal liberty of conscience to all Christians except Roman Catholics. But the General Court, October 12, 1692, enacted a law requiring each town to have a minister for whose support the inhabitants of the town should be taxed, "each man his several proportion thereof." This law was subsequently somewhat modified, but its principal features were not changed; and in 1718, the General Court authorized also the imposition of a tax for the build-

ing and repairing of parish meeting-houses. Baptists, especially as they came to have churches of their own, also Episcopalians and Quakers, objected to these parish taxes.

The first exemption act was passed in 1727, and had reference to members of Episcopal churches only. By an act passed in May, 1728, Baptists and Quakers were also exempted from parish taxes, provided they "usually attend the meeting of their respective societies assembling upon the Lord's Day for the worship of God, and that they lived within five miles of the place of such meeting." In December, 1731, the General Court passed a modified act with reference to the Quakers, omitting among other provisions the five-mile limitation. The Baptist exemption act expired in 1733; and the Baptists in Rehoboth were at once taxed for the support of the established ministry, and some of the members of the church were imprisoned. Upon their application to the General Court, however, they were released, and a law like that enacted for the Quakers was passed for the relief of the Baptists. This law expired in 1747, and was then continued for ten years.

The "testimony" of Henry Fisk, an elder of the Baptist church in Sturbridge, Mass., illustrates the oppressive treatment to which the Baptists were still subjected:[1] "One brother was called from us and

[1] A. Bloice had a spinning wheel taken away in 1750, and was imprisoned in 1751. D. Fisk had five powter plates taken from

ordained a pastor of a Baptist church, and came for his family; at which time they seized him and drew him away, and thrust him into prison, where he was kept in the cold winter till somebody paid the money and let him out."

The town collectors in Sturbridge, for 1750 and 1751, were prosecuted on account of these many oppressive acts; and when one of the cases came to the Supreme Court, by agreement it was referred to the judges, who gave a decision in favor of the Baptists. Then the collectors turned around and asked the town to indemnify them for their expenses in the case; and as the request was granted, the Baptists in Sturbridge were compelled to bear their share of the expenses which the collectors had incurred in defending their unlawful acts.

In 1752, the General Court of Massachusetts enacted

him in 1750, and a cow in 1751. John Cory imprisoned, 1750. J. Barstow imprisoned, 1750. J. Pike, a cow taken, 1750. A cradle in 1750, and a steer in 1751, were taken from J. Perry. Trammel, andirons, shovel, and tongs were taken from J. Blunt in 1750, and he was imprisoned the next year. John Streeter had goods taken in 1750 and 1751; Benjamin Robbins, household goods and carpenter's tools. Household goods and a cow were taken from H. Fisk in 1750 and 1751. Josiah Perry was imprisoned in 1750, and a cow taken from him in 1751. Nathaniel Smith was imprisoned in 1750. David Morse was imprisoned and a cow taken away in 1750, and a yoke of oxen in 1751. Goods were taken from Phinehas Collier in 1750 and 1751. John Newel, goods taken in 1750 and 1751. John Draper imprisoned, 1751.—Backus, "History of the Baptists in New England," Vol. II., p. 95, note.

a law that no minister or church should have power to give exemption certificates until there should be obtained "from three other churches, commonly called Anabaptists, in this or the neighboring provinces, a certificate from each respectively, that they esteem such church to be of their denomination, and that they conscientiously believe them to be Anabaptists"

This action of the General Court was regarded by the Baptists as so unjust that they resolved to carry their case to England. Several meetings were held in 1753 and 1754, and money was subscribed for this purpose. A remonstrance against these oppressive proceedings was presented to the General Court in May, 1754, which so enraged some of the members that a motion was made to arrest the signers of the remonstrance. But Governor Shirley convinced them of the folly of such a course, and a committee was appointed for a friendly conference with the Baptists. In 1757, the laws for exempting Baptists and Quakers expired, and a new law was enacted by which only those were to be exempted from ministerial taxes as Baptists whose names were "contained in a list or lists to be taken and exhibited on or before the 20th of July annually to the assessors of such town, district, precinct, or parish; and signed by three principal members of the Anabaptist church to which he or they belonged, and the minister thereof, if any there be, who shall therein certify that the persons whose

names are inserted in the said list or lists are really belonging thereto; that they verily believe them to be conscientiously of this persuasion, and that they frequently and usually attend public worship in said church on the Lord's Days." This law remained in force thirteen years. "No tongue or pen," says Backus, "can fully describe all the evils that were practiced under it."

The Warren Association, with which the Baptist churches in Massachusetts were connected, very early took these matters into consideration. At the meeting in 1769, "many letters from the churches mention grievances, oppressions, and persecutions from the Standing Order; especially the one from Ashfield, where religious tyranny had been carried to great lengths."[1] Accordingly a committee was appointed to draft petitions to the General Court of Massachusetts and Connecticut for redress. The following "plan to collect grievances" was also adopted: "Whereas, Complaints of oppression occasioned by a nonconformity to the religious establishment in New England have been brought to this Association; and whereas, The laws obtained for preventing and redressing such oppressions have upon trial been found insufficient —either through defect in the laws themselves, or iniquity in the execution thereof—and whereas, humble remonstrances and petitions have not been duly regarded, but the same oppressive measures con-

[1] See Minutes of the Warren Association for 1769.

tinued: This is to inform all the oppressed Baptists in New England that the Association of Warren—in conjunction with the Western or Philadelphia Association—is determined to seek remedy for these brethren where a speedy and effectual one may be had." The following were appointed to receive "well attested grievances," to be by them transmitted to Rev. Samuel Stillman, Boston, viz.: Rev. Hezekiah Smith, of Haverhill, Rev. Isaac Backus, of Middleboro, Mr. Richard Montague, of Sunderland, Rev. Joseph Meacham, of Enfield, and Rev. Timothy Wightman, of Groton, Conn.[1] At the meeting of the Association in 1770, it was unanimously resolved to send "to the British Court for help if it could not be obtained in America," and when the General Court of Massachusetts assembled, the Baptist Committee of Grievances, acting by the appointment of the Warren Association, addressed a petition to the General Court, in which reference was made to the ill treatment that had been received hitherto, and urged relief from the persecutions to which the Baptists were subjected.

As the old exemption law had expired, a new law was now passed; but, notwithstanding the changes made, its provisions were wholly unsatisfactory. When the Warren Association met in September, 1772, another Committee on Grievances was appointed, with Mr. Backus as chairman, a position he held for

[1] Minutes of the Warren Association for 1769.

ten successive years. He prepared an address to the public in which the case of the Baptists was fully and forcibly stated. In 1774, he addressed a letter to Samuel Adams, in which he said: "I fully concur with your grand maxim, that it is essential to liberty that representation and taxation go together. Well, then, since people do not vote for representatives in our legislature from ecclesiastical qualifications, but only by virtue of those which are of a civil and worldly nature, how can representatives thus chosen have any right to impose ecclesiastical taxes? Yet they have assumed and long exercised such a power. For they assumed a power to compel each town and parish in this Province to settle a minister, and have empowered the majority of the inhabitants to give away as much of their neighbors' estates as they please to their minister; and if they refuse to yield it to them, then to take it by force. And I am bold in it that taxes laid by the British Parliament upon America are not more contrary to civil freedom, than these taxes are to the very nature of liberty of conscience, which is an essential article in our charter. . . Two thousand dollars will not make good the damages that the Baptists in this Province have sustained within these ten years by being taxed by the other party, and by suing for their rights before judges and jurors who were of that party."[1]

Not long after this letter was written, Mr. Backus

[1] Hovey, "Life and Times of Isaac Backus," pp. 196, 197.

received information that eighteen members of the Baptist church in Royalston, who had presented their certificates according to law, had been arrested and lodged in Northampton jail for declining to pay their ministerial rates. Mr. Backus at once petitioned the General Court in their behalf, asking that the men should be set at liberty, and that effectual methods should be taken for the protection of the rights of all good members of civil society. As a result, an act more favorable to the Baptists was passed by both branches of the General Court, but failed to reach the governor.

The opposition to British oppression had culminated in the call for a meeting of representatives of the Colonies in Philadelphia, September 5, 1774, and the Warren Association requested Mr. Backus to attend and call the attention of the members of that body to the importance of securing the free and full enjoyment of religious liberty. A conference was arranged, at which there were present Thomas Cushing, Samuel Adams, John Adams, and Robert Treat Paine, of Massachusetts, Stephen Hopkins and Samuel Ward, of Rhode Island, and other members of the Congress, President Manning, of Brown University, Dr. Gano, and others. President Manning presented a memorial[1] in behalf of the Baptists of Massachusetts Bay, calling attention to the oppressive laws enacted in the Province against Baptists, with illustrations of

[1] Hovey, "Life and Times of Isaac Backus," pp. 208–210.

the way in which these laws were enforced. The Baptist position was clearly stated: "To give laws, to receive obedience, to compel with the sword, belong to none but the civil magistrate; and on this ground we affirm that the magistrate's power extends not to the establishing any articles of faith or forms of worship by force of law; for laws are of no force without penalties. The care of souls cannot belong to the civil magistrate, because his power consists only in outward force; but pure and saving religion consists in the inward persuasion of the mind, without which nothing can be acceptable to God. . . As the kingdom of Christ is not of this world, and religion is a concern between God and the soul, with which no human authority can intermeddle, consistently with the principles of Christianity, and according to the dictates of Protestantism, we claim and expect the liberty of worshiping God according to our consciences, not being obliged to support a ministry we cannot attend, whilst we demean ourselve as faithful subjects." The Adamses, and other delegates from Massachusetts, attempted to show that the Baptists complained without reason. Samuel Adams intimated "that the complaints came from enthusiasts who made it a merit to suffer persecution"; but Mr. Backus and the other Baptists present were ready with facts in proof of their statements, and the members of the Congress promised to do all they could for the relief of the Baptists, although John Adams, at one

time in the discussion, said that a change might as well be expected in the solar system as that the great Puritan State would abolish its ecclesiastical laws. The Baptists who were present at the conference were not inclined to attach much weight to the promise they had secured, and before they left Philadelphia, a copy of Mr. Manning's "Memorial" and a copy of Mr. Backus' "Appeal," were placed in the hands of each delegate.[1]

It was subsequently reported by the opponents of the Baptists that Mr. Backus went to Philadelphia to oppose the movement for uniting the Colonies in defense of their liberties; in other words, that they were willing to imperil the general interests of the people by making prominent their denominational grievances. In an address to the Congress of Massachusetts the members of the Baptist Committee of Grievances, through Mr. Backus, repudiated this suggestion. "The Baptist churches in this Province," they said, "as heartily unite with their countrymen in this cause as any denomination in the land; and are as ready to exert all their abilities to defend it." But they denied the right of the General Court to impose upon Baptists the burden of a ministerial tax as they denied

[1] Backus, "Hist. of the Baptists in New England," Vol. II., p. 202, note. See also Hovey's "Life and Times of Isaac Backus," pp. 203–215, 349–351; "Works of John Adams," Vol. II., pp. 397–399; and Guild's "Manning and Brown University," pp. 227–229.

the right of the British Government to impose upon the colonists the tax of three pence a pound upon tea. This address having been considered, Congress recommended that when the General Court of Massachusetts should be convened, the Baptists should lay their grievances before it. The General Court met at Watertown, September 20, 1775, and Mr. Backus, in accordance with this recommendation, sent in a memorial in which the wrongs his brethren had suffered were rehearsed, and the right of every man to freedom from legal control in the worship of God was insisted upon. The memorial was referred to a committee of seven, of whom three were Baptists. This committee having reported, it was ordered that Dr. Fletcher—who was one of the Baptist members of this committee—have liberty to bring in a bill for the redress of such grievances as he apprehends the Baptists labor under. Dr. Fletcher brought in such a bill, and it was read once, but no action followed.

At the meeting of the Warren Association, in 1777, Mr. Backus read an "Address to the People of New England," on the subject of religious liberty. At the meeting in 1778 also, he read a paper on the same subject. This, like the address of the preceding year, was published and widely circulated. Dr. Stillman, pastor of the First Baptist Church, Boston, was chosen to preach the election sermon, in 1779. He chose as his theme, the relation of Church and State,

and presented forcibly and eloquently the Baptist position.

In Massachusetts, at this time, the formation of a State Constitution was under consideration. As early as 1776, a proposition was made in the General Court that a committee should be appointed to prepare a form of government. To this objection was made. It was said that such a matter should originate with the people, and the House at length recommended that deputies to the next General Court should be elected with power to frame, in connection with the Council, a form of government for the State. This was done, and at the next session a committee, consisting of four members of the Council and eight members of the House, was appointed to prepare a constitution. The draft of a constitution, prepared by this committee, was approved early in 1778, and submitted to the people. The thirty-fourth article of this constitution was as follows: "The free exercise and enjoyment of religious profession and worship shall forever be allowed to every denomination of Protestants in this State." Another article, however, declared existing laws to be in full force until altered or repealed by a future law or laws of the legislature, and the Baptists of Massachusetts, insisting upon the insertion of a Bill of Rights, united with those who for other reasons were opposed to the new constitution; and it was rejected by a large majority.

It was evident that the people generally considered a convention as the proper body for the framing of a constitution, and such a convention was called to meet in Cambridge, September 1, 1779. A committee of twenty-six was chosen to draft a constitution, and the convention soon adjourned to meet again October 28. The proposed draft, which had been prepared by John Adams, was submitted at that time. The third article in the Bill of Rights, with which the constitution opened, led to considerable discussion. The statement in its first paragraph, that the legislature had the right, "and ought to provide at the expense of the subject if necessary a suitable support for the public worship of God," was one which the Baptists of Massachusetts could not endorse. They were represented in the convention, and while this article was under consideration, some amendments having been proposed, Rev. Noah Alden, pastor of the Baptist church in Bellingham, moved "that a committee be appointed to consider the proposed amendments of the said article as offered for the consideration of the convention and report thereon." The motion was carried, and Mr. Alden was made chairman of the committtee, which consisted of seven members, five of whom, according to Mr. Backus, were "great politicians," viz.: Hon. Timothy Danielson, Theophilus Parsons, Esq., Hon. Samuel Adams, Hon. Robert Treat Paine, and Caleb Strong. The remaining member of the committee, aside from

Mr. Alden, was Rev. David Sanford, pastor of the Congregational church in Medway.

Three days later this committee reported a new draft of the third article. This was read repeatedly, and an extended debate followed. The report of the committee was finally taken up by propositions, and debated. The whole report, with the amendments, was at length accepted, and was substituted for the original article prepared by Mr. Adams. The substitute did not express Mr. Alden's long-cherished convictions with reference to religious liberty. It was more satisfactory, however, than the article which Mr. Adams prepared. That asserted the right and the duty of the *legislature* "to provide, at the expense of the subject, if necessary, a suitable support for the public worship of God, and of the teachers of religion and morals." The substitute withheld this authority from the *legislature*, and asserted the right and duty of the legislature to authorize and require the several towns, parishes, precincts, and other bodies politic, or religious societies, to make suitable provision, at their own expense, for the institution of the public worship of God. In towns where the Baptists were in the majority, the Baptists would elect one of their own number as minister of the town. This, however, was not the religious liberty for which the Baptists of Massachusetts had long lifted up their voices. But, as Mr. Backus said, it gave to the majority in each town, parish,

etc., the exclusive right of covenanting for the minority as to religious teachers, and so excluded the minority from the liberty of choosing for themselves in that respect. Moreover, Baptists also found cause of complaint in that individuals connected with other societies who wished to join them could not do so without applying for a special license, an arrangement which they regarded as peculiarly oppressive as well as inconsistent with natural rights.

When the work of the convention was finished, copies of the proposed constitution were sent to the selectmen of each town in the State in order that the constitution might be submitted to the people. The votes of the people, for or against the constitution, were to be returned on the first Wednesday in June, 1780. At that date it appeared from the returns of the towns that more than two-thirds of the votes were in favor of the constitution, and the convention was dissolved June 16.

Mr. Backus, in April, 1780, had published an appeal to the people of Massachusetts, presenting the objections of the Baptists to the proposed constitution; and when the Warren Association met at Royalston, September 13, a protest against the power claimed in the third article of the Bill of Rights was prepared, and received the signatures of the delegates. When the General Court met in October, this protest was presented, but the article was retained, and the Baptists of Massachusetts were compelled to

continue the struggle in which they had been so long engaged.

The old difficulties at once re-appeared. In 1781, the east parish at Attleboro assessed ministerial taxes upon several persons who attended worship elsewhere. One of the parties, Mr. Elijah Balkom, who was seized for his tax, sued the assessors for damages before a justice of the peace. As judgment was given against him, he appealed to the County Court. Mr. Balkom was represented by counsel. The attorney-general of the State, Robert Treat Paine, appeared for the parish, and the judges unanimously gave to the appellant both damages and costs. Notwithstanding this decision, the Baptists continued to be annoyed by their opponents of the Standing Order.

In 1781, a Baptist church was organized in Menatomy parish, Cambridge, now Arlington; and although a pastor was secured in 1783, the members were taxed for the support of Congregational ministers, and in 1784, three were imprisoned. They accordingly sued the assessors, and at the County Court, in September, 1785, judgment was given in their favor. At the Superior Court, in the following month, however, this decision was reversed. It was now suggested to the Baptists, by an eminent lawyer, that if they would give to the ruling sect certificates that they belonged to a Baptist society, and desired that their ministerial tax should be given to the Baptist minister, it could be secured by a suit. This

opinion was based upon the following provision of the constitution: "All moneys paid by the subject to the support of public worship, and of the public teachers aforesaid, shall, if he require it, be uniformly applied to the support of the public teacher or teachers of his own religious sect or denomination, provided there be any on whose instructions he attends." Mr. Backus was not in favor of the course proposed. He regarded the giving of certificates as an improper submission to the civil power in religious concerns, and he would not retreat from the position he had fearlessly held. But the Cambridge Baptists, thinking less of the principle involved than of escape from the grip of their persecutors, "sued the money out of the hands of their oppressors from time to time, until they left off collecting such money; and the like was done in various parts of the country."

The sufferings of the church and society at Cambridge received attention at the meeting of the Warren Association at Newton in September, 1786; and the following resolution was unanimously adopted: "Resolved, That as our denomination in this Commonwealth have been long oppressed by the Congregationalists, who have claimed the power of supporting religious ministers by tax and compulsion; and as in consequence of this, our brethren in Cambridge, besides their time and trouble, have lately been at the expense of thirty-three pounds, fifteen shillings, we earnestly recommend that each church in this Associa-

tion raise a proportion of that sum, as soon as may be, and forward the same to Mr. Isaac Skillman, of Boston, or to Mr. Thomas Green, of Cambridge, for the relief of those sufferers. And this we do considering it is in the general cause of liberty these friends have stood forth, a cause which concerns the citizens of America at large, and particularly affects us; considering also that what they have done has evidently given a check to such oppressions, and that nothing tends more to bring them to an end than a full conviction in our oppressors that we are united in supporting each other in a determined refusal to give any countenance to these arbitrary claims of power over us. To these reasons for assisting our aforesaid brethren, we likewise add that we have frequently given encouragement to stand by each other in this cause, and are bound by sacred obligations to these expressions of obedience to Christ."

The Constitution of the United States, adopted by the constitutional convention, was submitted to the several States for ratification, September 17, 1787. Its only provision concerning religion was the sixth article: "No religious test shall ever be required as a qualification to any office or public trust under the United States." This did not meet the wishes of the Baptists, who desired that it should contain a sufficient guaranty of religious liberty. Mr. Backus at first was among those who were strenuous in their opposition to the Federal Constitution on this account. In Massa-

chusetts a convention for the adoption or
the Constitution met at Boston, Janua
Among the Baptists in the convention were
man, of Boston; M s. of Middleboro; a
Mr. Alden, of Bellin sident Manning als
was present on accou interest in the accept
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of many of his bretnren, and bored to secure its
adoption. Dr. Stillman took the same view. T
Constitution was adopted—one hundred and eighty
seven yeas and one hundred and sixty-eight nays.
By invitation of Governor Hancock, and doubtless as a recognition of President Manning's services in bringing about this result, Mr. Manning was asked to "close the solemn convocation with thanksgiving and prayer." Dropping upon his knees he "poured out his heart in a strain of exalted patriotism and fervid devotion, which awakened in the assembly a mingled sentiment of admiration and awe."[1]

The position taken by Mr. Manning, and those who agreed with him, was fully justified. An amendment to the Constitution was proposed in the following year to this effect: "Art. 1. Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech or of the press, or the right of the people peaceably to assemble and to petition the government for a redress of grievances." This amend-

[1] Guild's "Manning and Brown University," pp. 404, 405.

ment was adopted by the several States, and the Baptist doctrine of soul liberty became a part of the organic law of the United States.

The Baptists in Massachusetts, however, were still subjected to oppressive measures. In January, 1790, a collector in Barnstable, for a ministerial tax of less than two dollars, seized the horse of one of the committee of the Baptist society in that town; and although the collector offered to return a small part of the value of the horse his offer was refused. The Warren Association met in Boston, January 24, 1791, and a committee of the Association, of which Dr. Stillman was chairman, addressed a letter to the committee of the First Parish in Barnstable. After referring to the fact that the Baptist church in Barnstable belonged to the Warren Association, and the added fact that some of the members of that church had been repeatedly taxed and their property taken from them to support the Congregational minister in that place while they had a minister of their own to support, they say: "We, the committee of the Baptist churches, think it our duty to say, that in an age and country as enlightened as this is, such acts of injustice were not to be expected. . . As a denomination of Christians we stand on an equal footing with any in the Commonwealth, and this equality we mean to maintain by every proper method in our power. If the parish refuse to return the moneys taken from our society, and continues to tax them to the support of the

Congregational minister of Barnstable, ... reduced to the disagreeable necessity of p... the whole to the worl... g such other as shall appear to us ...necessary."[1] Those who signe... this letter knew thei... seless position before th... law, but were strong... conviction that at the ba... of public opinion the ... make out their case.

In general, the Ba... s Massachusetts seem to have paid their ministerial taxes, and subsequently, for the support of their own ministers, secured the return of the money they had paid. In some communities this money was paid over without hesitation; in other cases a legal process was necessary in order to secure it. In 1811, in a suit for money thus paid, Chief Justice Parsons decided that no society, except a society incorporated by law, could be entitled to the privilege of this rebate. A petition signed by Dr. Baldwin and many thousands of the citizens of the State of almost every denomination was presented to the legislature, in which after a statement of facts the request was made that the several existing laws respecting the support of the ordinance of worship should be "so revised and amended that all denominations of Christians may be exempt from being taxed for the support of religious teachers, excepting those whose ministrations they voluntarily attend."

The matter was the occasion of a long and animated

[1] Backus, "Hist. of the Baptists in New England," Vol. II., p. 352, note.

discussion. Among those who addressed the house was Rev. John Leland, whose speech has been preserved. "The petitioners pray," he said, "for the right of going to heaven in that way which they believe is the most direct; and shall this be denied them? Must they be obliged to pay legal toll for walking the king's highway, which he has made free for all? Is not this a greater subordination than to sail under British licenses, or to pay three pence on every pound of tea? In Rhode Island, New York, New Jersey, Pennsylvania, and Delaware, of the old Colonies; and in Kentucky, Tennessee, and Ohio, the new States, there has never been any legal establishment of religion, nor any assessment to support Protestant Christianity for the good of the States; and yet, sir, these States have stood and flourished as well as Massachusetts. Since the Revolution, all the old States, except two or three in New England, have established religious liberty upon its true bottom; and yet they are not sunk with earthquakes or destroyed with fire and brimstone."[1]

In June, 1811, a law was passed by the General Court, providing that whenever any person shall become a member of any religious society, incorporate or unincorporate, and shall produce a certificate of such membership to the clerk of the town where he resides, signed by a committee of the society chosen

[1] Benedict, "General History of the Baptist Denomination in America," Vol. II., p. 484.

for the purpose, such person shall ever a
long as he continues such membership, be exer
from taxation for the support of public worship
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This law was not satisfactory to the Baptists, as i
did not secure to them exemption from all taxes an
certificates, yet it afforded relief from the oppressions
they had so long endured.

A convention was held in 1820, for the purpose of revising the constitution of the State. Among the members of the convention were Rev. Thomas Baldwin, D. D., of Boston; Rev. N. W. Williams, of Beverly; Hon. Heman Lincoln, of Boston; and other Baptists, who were prominent in the endeavor to eradicate from the Bill of Rights those provisions that had proved so troublesome and oppressive. The discussion was a protracted one. Dr. Baldwin and Mr. Williams stated the Baptist position clearly and forcibly.

Mr. Williams offered the following amendment to the fourth resolution of the committee: "Resolved, That every religious society, incorporated or not incorporated, shall have power to raise moneys for the support of their respective teachers and incidental expenses, in such manner as they shall determine by the vote of a majority of the legal voters assembled at any meeting, warned and held according to law." Daniel Webster, who was a member of the convention, opposed Mr. Williams' resolution. He was content with

the constitution as it was, he said. Mr. Williams' resolution was defeated by a vote of one hundred and seventy-nine to one hundred and eighty-six. The amendments to the Bill of Rights adopted by the convention, however, failed of ratification by the people, so that the third article of that bill remained in force. Nevertheless, the end came at length. During the session of the legislature for 1832–33, the third article of the Bill of Rights was so amended that the right of the several religious societies in the Commonwealth to elect their pastors or religious teachers, to contract with them for their support, and to raise money for erecting and repairing houses of public worship for the maintenance of religious instruction, etc., was fully recognized. This amendment was ratified by the people November 11, 1833, and Church and State in Massachusetts were forever separated. The great battle, so well fought, had at length been won.

For his long-continued and unwearied labors in securing religious liberty, Isaac Backus deserves to be held in lasting remembrance. He did not live to witness the fulfillment of his hopes; but the value of his heroic services is recognized more and more, and recently a worthy memorial, dedicated June 30, 1893, has replaced at his grave in Middleboro, Mass., the earlier monument which bore only his name, and the date of his birth and death. On the new monument he is justly called "A Pioneer Champion of Religious Liberty."

The value of the services of the Baptists in securing this victory has been gratefully acknowledged. Rev. John S. Clarke, D. D., in his "Congregational Churches in Massachusetts," referring to the struggle occasioned by the third article of the Bill of Rights, says:[1] "Conceding to the framers of that article all honesty of intention and purity of motive, we must also concede to our Baptist brethren the credit of holding the truth on this point—a very great and practical truth, which has since been acknowledged by the nearly unanimous action of the Commonwealth in expunging that article, and leaving religion to its own inherent vital energy, with the promised blessing of God, for its support and propagation."

The Baptists in other parts of New England had the same grievances, and contended earnestly in the same great conflict for religious liberty. In the district of Maine, in 1771, "a good riding beast" was taken from Joseph Moody, a member of the Baptist church in Gorham, who had refused to pay the ministerial tax. In a petition Mr. Moody carried his case to the General Court at Boston, with the request that the members of the Court, like the good Samaritan of old, would set him upon his own beast; but this was not done. At Berwick, the horse of Mr. Emery, the pastor of the church, was seized, and from Mr. John Emery, of York, the family pewter was taken, although both had provided themselves with the cer-

[1] Pp. 222, 223.

tificates required by law, as had also Mr. Moody, of Gorham.

The earliest records of the Baptist church in Newton, N. H., carry us back to October 7, 1767, when two of its members were in the firm grip of the law. On that date the church voted "to carry on Mr. Steward's and Mr. Carter's lawsuits, which are now in the law on account of rates imposed on them by the Standing Order." Three years passed before the suit was settled, and it was then ordered to "proportion the whole costs of these suits." While a large part of the State was unsettled, in the new towns a grant of one lot of land was provided for the first settled minister, and another for the support of the minister. A few Baptist ministers obtained these lands, as they were the first settled in the places in which they resided.

When Rev. Job Seamans removed from Attleboro, Mass., in 1788, and became pastor of the Baptist church organized in New London that year, as he was the first minister in the town he received a grant of land, and he was also supported for a while by a tax; but at length finding it "to be such a bondage" to be supported in this way, he refused to accept further aid from the town.

In fact, the constitution of New Hampshire provided "that no person of any one particular religious sect or denomination, shall ever be compelled to pay toward the support of the teachers of another persua-

sion, sect, or denomination." While in a few cases Baptists and others were compelled to file certificates, or make some formal declaration of their faith, in order to obtain relief from the payment of parish rates, in general they were left to walk the peaceful ways they sought, asking only from the civil power that they should be let alone.

The early settlers in Vermont were largely Congregationalists from Massachusetts and Connecticut, and a law was passed empowering parishes to levy a general tax for building meeting-houses and supporting their ministers. Vermont was admitted into the Union in 1791. Dr. Asaph Fletcher, who for many years had been interested in the movement for religious liberty, removed from Massachusetts to Cavendish, Vt., in 1787. He was a member of the convention which applied for the admission of the State into the Union, and also of the convention to revise the constitution in 1793; and although he and others contended for a separation of Church and State, their hopes were disappointed. Baptists in some cases continued to be taxed for the support of Congregational ministers, and were subjected not only to costs but imprisonment on account of their refusal to pay the same. Accordingly petitions were presented to the legislature in 1794, objecting to the certificate law on the ground that it was contrary to the rights of man, of conscience, and of the first, third fourth, and seventh articles of the constitution. The

law, however, was allowed to stand until November 3, 1801, when the legislature passed an act repealing so much of the former act as related to procuring certificates; but the law still made the voters liable to be taxed for religious purposes, unless individually they should declare in writing that they were not in agreement in religious opinion with a majority of the inhabitants of the town, or parish. This law remained in force until October 24, 1807, when the legislature passed an act repealing all the oppressive statutes, and thus securing religious as well as civil liberty to the people of the State. Two Baptist ministers, Rev. Aaron Leland and Rev. Ezra Butler, were at this time members of the legislature, and were prominent in bringing about this result. Mr. Leland was speaker of the House and Mr. Butler was a member of the Senate. From 1826 to 1828, Mr. Butler was governor of Vermont, with Mr. Leland as lieutenant governor.

The laws of Connecticut at this early period, like those of Massachusetts, imposed ministerial taxes. The General Assembly at its May session in 1729, exempted Quakers from the payment of these taxes. September 6, 1729, at North Kingston, R. I., the Baptist Association with which the Connecticut Baptist churches were connected, prepared and signed a petition to the General Assembly of Connecticut asking from that body that the Baptists also might be exempted from taxes to ministers and meeting-

houses. Governor Jenckes, of Rhode Island, concurred with others in a supplementary memorial to the same end, and the General Assembly, which met at New Haven, October 9, 1729, enacted such a law. This law continued in force until May, 1791, when the ruling party, wishing to make it more difficult to obtain such a certificate, passed a law requiring that the certificate to be valid should be signed by two magistrates. The Baptists remonstrated, and the law was repealed in October following, and a new law enacted only requiring a certificate from the party desiring exemption. Until 1756, the Quakers and Baptists were the only dissenters thus exempted. Like provision was then made for all dissenting persons who ordinarily attended the meetings of their own societies, and paid their due proportion, etc.; otherwise they should be taxed. In May, 1791, as indicated above, it was enacted that all exemption certificates should be signed by two magistrates. The new law met with much opposition, and the act was repealed in October following, and a new law enacted, which allowed a dissenter to write his own exemption certificate. The certificate system, however, was obnoxious to the Baptists of Connecticut as elsewhere. In churches and Associations they adopted resolutions demanding religious liberty, and their efforts were rewarded in 1818, when the new constitution was adopted which secured to the people of Connecticut the rights of conscience. The article which contained

this provision was drafted by a Baptist minister, Rev. Asahel Morse, of Suffield. In his autobiography,[1] Dr. Lyman Beecher, referring to this great change in the fundamental law of the State, wrote: "It was as dark a day as ever I saw. The odium thrown upon the ministry was inconceivable. The injury done to the cause of Christ, as we then supposed, was irreparable. For several days I suffered what no tongue can tell for the best thing that ever happened to the State of Connecticut. It cut the churches loose from dependence on State support. It threw them wholly on their own resources and on God."

[1] Vol. I., p. 344.

CHAPTER VII.

ORGANIZED MISSIONARY OPERATIONS.

THE growth of the Baptists in New England during the last quarter of the eighteenth century was the result very largely of missionary activity. Men of apostolic spirit, believing in the gospel as the power of God unto salvation, made their way into the new settlements, gathered the people under the open skies, or in schoolhouses and barns, and declared their message with such tokens of the Divine approval that souls were converted and churches organized. The Warren Association at an early period in its history made arrangements for the supply of these infant churches. In 1778, Rev. W. Jacobs, Rev. Biel Ledoyt, Rev. J. Seamans, and Rev. E. Ransom were requested to visit "the northern parts of our country." At the next meeting of the Association a report was made of the labors of these brethren, when "very agreeable accounts were received of their free reception in many places, and some instances of very remarkable and glorious effects of the gospel." The churches in Massachusetts contributed eighty-one pounds and ten shillings for this service, and Elders Jacobs and Hunt were appointed to travel

and labor in the northern towns in the fall, and Elders Alden and Fletcher in the spring.

As early as 1784, in the Stonington Association in Connecticut, and in 1790 in the Danbury Association, in the same State, arrangements were made for the supply of destitute churches.

At the meeting of the Woodstock Association in Vermont, in 1791, action was taken as follows: "Whereas, We find a number of our brethren in the ministry, viz., Elders Jedediah Hibbard, Joseph Call, Nehemiah Woodward, and John Hibbard, disposed to journey to the northward, to preach the gospel in a great number of infant settlements of Connecticut River, in the upper Coos country; also to journey through the north part of the State of Vermont, even as far as Caldwell's Manor, within Canada lines; being desirous to encourage so laudable a design, we recommend them as faithful ministers of Christ, wishing them much of the grace of God, that they may see the fruits of their labors. And as the journey will be very expensive, we recommend to the churches to raise something by contribution to defray the charges of said ministers in their journey." Reports from the missionaries engaged in this service bear witness to the continued interest of the Association in subsequent years, and in 1804, occurs the following record: "Voted, That Elders Seamans, Kendrick, and Higbee be a committee to form a plan for a missionary society and present it at our next

meeting." The Woodstock Baptist Missionary Society was organized in 1806. In the Shaftsbury Association, in 1801, a proposition for raising a fund by contribution "for the purpose of sending missionaries to preach the gospel in distant parts of our frontier settlements, and as far as we may have opportunity, among the nations of the wilderness." At the meeting of the Association in 1802, a plan of organization was effected and operations were begun. Rev. Caleb Blood received an appointment as missionary of the Association, and labored from Cayuga Lake to the head of Ontario. In 1803, Lemuel Covell and Obed Warren went to Western New York and upper Canada; and so for each successive year missionaries were sent out by the Association. The same was true of the Vermont Association.

Reference has already been made to the labors of Rev. Hezekiah Smith, in New Hampshire. Others, like Shepard, of Brentwood, Baldwin, of Canaan, and Ballou of Richmond, from 1770 on, performed a large amount of missionary service. At the meeting of the New Hampshire Association at Wells, in the District of Maine, June 13, 1799, it was voted "to send a missionary to preach and administer the ordinances of the gospel in the eastern country." Rev. Isaac Case, the pioneer Baptist missionary in Maine, was present at this meeting; and it was doubtless at his suggestion that this work was undertaken. He was likewise present at the meeting of the Bowdoinham

Association, also in the District of Maine, August 29, 1799, when it was "voted to recommend to the churches in the Association to raise money by contribution for the support of a gospel mission." A collection of fifteen dollars for this purpose was made at the meeting, and a committee was chosen to "superintend the business." Mr. Case, who knew the needs of the eastern country, was ready to consecrate himself to the work, and he was accordingly selected as the first missionary of the Association. Resigning his pastorate at Readfield, he accepted the appointment with the prospect of a scanty support, and hurried away to the destitute fields. When the Bowdoinham Association met at Greene, August 27, 1800, the missionary was present with a report of his labors. In the Minutes of that year it is recorded: "Agreeably to a vote of the Association the last year, Elder Case visited the new settlements in the eastern part of the Province of Maine, as a missionary, to preach the gospel in places destitute of settled ministers, who reported a very pleasing account of the advancement of the Redeemer's kingdom in many places he visited, and that there appeared to be a door open for great usefulness in preaching the gospel in those parts." There is also in the Minutes the added item: "Agreeable to a request of the Association the last year, a contribution was received . . . for the support of a gospel mission, amounting to forty-three dollars and ten cents."

The New Hampshire Association at its meeting at Brentwood, N. H., June 11, 1800, "chose Elders William Hooper, Henry Smith, and William Batchelder to employ a suitable ordained elder as a missionary to travel into the eastern parts to preach and administer the ordinances of the gospel." Contributions from the churches were reported, and the collection at the Association for the mission amounted to twenty-five dollars and seventy cents.

Rev. John Tripp, of Hebron, District of Maine, made a missionary journey to the eastward in January and February, 1801.

The tidings that came from these missionaries stirred the hearts of the brethren in Massachusetts, as did the tidings that came from Carey and his associates in India; and May 26, 1802, the Massachusetts Baptist Missionary Society held its first meeting, at the First Baptist Church, in Boston. Those who were prominent in the organization of this society were animated, they said, by the laudable exertions which many of their Christian friends of different denominations on both sides of the Atlantic were making "to extend the empire of truth and promote the salvation of dying men." Article IV., of the constitution, was as follows: "The object of this society shall be to furnish occasional preaching and to promote the knowledge of evangelic truth in the new settlements in the United States; or farther, if circumstances should render it proper." The manage-

ment the society was placed in the hands of twelve trustees of whom Rev. Dr. Stillman, of Boston, was chairman s Waterman was secretary. s appointed were Rev. Isaac Ca , and Rev. Joseph Cornell. Mes p were requested to visit the new sett n strict of Maine and New Hampshire, and l was sent to the new settlements in th erly parts of New York and the adjacent s f Canada.

In September, of the ing year, the society commenced the publication of the "Massachusetts Baptist Missionary Magazine," the earliest Baptist periodical published in the country. For several years the magazine appeared only semi-annually, and the first volume of twelve numbers was not completed until January, 1808; but the information it contained with reference to the religious destitution of the new settlements, and the readiness of the people "but little removed from pagan ignorance" to receive the missionary and his message, had a powerful effect in developing the spirit of missions.

The organization of the Massachusetts Baptist Missionary Society led the brethren in Maine to contemplate a more orderly method in the prosecution of their missionary work, and accordingly a constitution, similar to that of the Massachusetts society, was prepared and printed. Those interested in the formation of the Society met at Readfield,

September 27, 1804, and organized the Maine Baptist Missionary Society. The sum of one hundred and thirty dollars was collected for missionary work, and a larger sum in the succeeding year. In August, 1806, the Society began the publication of the "Maine Baptist Missionary Register." Only two numbers, however, were printed, the second appearing in August, 1808.

These two publications, one in Massachusetts and one in Maine, contain information nowhere else to be found concerning the beginnings of organized missionary work on the part of the Baptists of New England.

In the "Register" we have an account of Rev. John Tripp's missionary tour to places east of the Penobscot in January and February, 1801. In June, 1802, Mr. Tripp and Mr. Case visited Mount Desert, and other places in the vicinity. In October, Mr. Tripp spent a week in the new settlements upon and near the Androscoggin River. A Sunday was passed at Bethel. "I affected not to be a Calvinist or Arminian, but a Christian minister," he wrote. "I endeavored not to confound my hearers with bold assertions, but as much as in me lay to inform their understandings; and I have reason to hope it was not altogether in vain." In May, 1803, he was again in Bethel, and in June visited Rumford, Paris, Andover, Bethel, and Little's Grant (Woodstock).

Mr. Case's first published report to the Massachu-

setts Society was dated February 10, 1803. He had visited Meduncook (Friendship), Goshen (Vienna), Thomaston, Camden, Canaan, Vassalboro, Fox Island, Mount Desert, Ballstown (Whitefield), Hartford, Sumner, and Thompson's Grant. One of those whom he baptized on this tour was converted by a fitting word spoken by Mr. Case in 1783. At Vassalboro he had the help of Rev. Daniel Merrill, of Sedgwick, then a Congregationalist, "who was also out on a mission"; and Mr. Case adds: "We mutually joined together as two brothers engaged in the same great cause." He closed his report with these words: "There were so many doors open for preaching that I hardly knew what course to steer, or what place stood in most need. For if I had had a dozen bodies and as many tongues, they might have all been employed among the poor and destitute who desired to hear and thankfully attend on the preached word."

Among those who performed missionary service in Maine was Rev. Sylvanus Boardman, of Livermore, the father of the distinguished missionary, George Dana Boardman. Early in 1804, Mr. Boardman visited Industry, Norridgwock, Canaan, Anson, New Portland, Greenstown, and Carratunk. "I went to the uppermost house in the highest settlement on the Kennebec River," he wrote, "but soon returned to the middle and lower settlements." He was absent from home twenty-eight days, and preached twenty-eight times. "I met with a kind reception from all;

my wants were all supplied; and difficulties I experienced none, but what arose from my own sinful heart."

Rev. P. P. Roots, a missionary of the Massachusetts Society, received an appointment in May, 1804, to visit the District of Maine. He was also employed in visiting the destitute regions of New York and Pennsylvania.

Referring to the persons whom he baptized on a missionary tour in the autumn of 1804, Rev. Isaac Case wrote: "Two of them are young men, Henry Hale and Thomas Perkins. They are at present studying with the Rev. Mr. Merrill, of Sedgwick, with a view to the ministry. It will be natural for you to inquire what effect it has upon Mr. Merrill, his students becoming Baptists. I will just say I have made him a short visit, and find him fully convinced of believers' baptism by immersion." Mr. Merrill was pastor of the Congregational church in Sedgwick. He was a graduate of Dartmouth College in 1789, was ordained at Sedgwick in September, 1793, and under his ministry the Sedgwick Church had become the largest in the State. The inquiries of his students led him to make a thorough investigation of the subject of baptism. Convinced at length of the rightfulness of the Baptist position he frankly avowed to his people his change of views. The church called a council of Baptist ministers, February 28, 1805, in which council Dr. Baldwin of

Boston, Rev. Elisha Williams of Beverly, and others participated. As a result of their deliberations, Mr. Merrill and a large number of his flock were accepted for baptism, and the Congregational church in Sedgwick became a Baptist church.

It being understood that there were persons who purposed to bequeath property to the Massachusetts Baptist Missionary Society, an act of incorporation was secured from the legislature of the State, February 28, 1808, under the name of the Baptist Missionary Society in Massachusetts. The "Missionary Magazine" continued to publish interesting reports from missionaries who were employed by the Society in the New England States, also in New York and in the Canadian provinces.

In Connecticut, the measures with reference to missionary organization were adopted at an early period. The Danbury Association, in 1806, considered the subject of appointing a missionary. As the result of this consideration a committee was appointed to take charge of the work, and the churches were requested to contribute for its support. In 1810, the Danbury Association placed itself on record in this matter as follows: "As we consider it important that the destitute churches of this Association and others should enjoy the ministry of the word and the ordinances of the gospel; also that the servants of Christ receive a temporal support while fulfilling their duty; voted that Brethren Wildman, Mills, and

Bradley be a committee to adopt a plan for this purpose, to be presented for consideration at our next meeting." The action of this committee, however, was anticipated by the organization in the Association, the next year, of the Connecticut Baptist Missionary Society, the constitution of which was adopted October 3, 1811. Under the direction of this Society, work in destitute fields was prosecuted with great vigor. It is stated that the gospel was preached in almost every county in the State and in some of the towns in adjacent States.

In 1814, by invitation of the First Baptist Church, in Hartford, a convention was held for the purpose of considering the subject of "aiding the missionary operations in the East." Rev. Luther Rice was present, and at that time, August 31, 1814, the Connecticut Auxiliary to the Baptist Board of Foreign Missions was organized. With its work in behalf of foreign missions, the Society soon began to combine work in behalf of domestic missions, and the constitution was accordingly modified. This organization, afterward known as the Connecticut Baptist Missionary Society, continued to prosecute its work for both foreign and home missions until the organization of the Connecticut Baptist Convention in 1823.

Impressed with the importance of increased exertions to extend "the knowledge of divine truth to awaken men from a fatal security in sin," Baptists in Boston and vicinity organized, November 13, 1811,

the Evangelical Tract Society. Rev. Thomas Baldwin, D. D., was elected president; Ensign Lincoln, secretary, and Heman Lincoln, treasurer, while on the committee by which its affairs was managed were Rev. Lucius Bolles, Rev. William Batchelder, Rev. Daniel Sharp, and Messrs. Henry Howes and Amos Smith. At the first annual meeting, May 26, 1812, in the report of the committee, allusion was made to the work the Missionary Society had accomplished, but it was urged that the Tract Society was needed "to furnish the heralds of peace with evangelical books and tracts" for general circulation, and it was added: "Should our funds at any time be adequate, our plan admits of uniting the distribution of Bibles together with the tracts."

The Baptist Missionary Society in Massachusetts still earnestly prosecuted its beneficent work. The Board in its report in 1812, said: "The northwesterly part of the State of Pennsylvania and the westerly part of the State of New York have been visited by several of our missionaries, and the solitary places cheered by the glad sound of the gospel. Nova Scotia and New Brunswick, with some parts of Lower Canada, have also been visited; and the precious seed of the kingdom sown among them by the labors of our brethren. Nor have the destitute in Rhode Island, Vermont, New Hampshire, and the District of Maine been overlooked."

In fact, the Baptist Missionary Society in Massa-

chusetts was continually enlarging its field tions. In the annual report for 1814, thos supported it were urg emember that there "large districts of ou country, which from the a tered situation of the bitants, are unable to sup port the gospel. Th se poor people, who are like sheep without a shephe , have claims on your benevolence."

John M. Peck, who was born at Litchfield, South Farms, Conn., October 31, 1789, having become interested in mission work by the influence of Rev. Luther Rice, received an appointment from the Triennial Convention in 1817; and July 25, with his wife and three little ones, he set out in a small one-horse wagon for St. Louis. Here he organized a church in 1818; and from this point he carried on various missionary enterprises in the regions beyond.

The Baptist churches that had already been planted in the Mississippi Valley were largely antinomian and anti-mission. By the members of these churches, Sunday-schools, Bible Societies, etc., were regarded as unscriptural and hostile to Christianity. John M. Peck had not so learned Christ, and an irrepressible conflict arose, in which after a long and severe struggle the evils that had been wrought by illiterate antinomian and anti-mission preachers were for the most part extirpated. But complaints from these sources reached the Triennial Convention in 1820, and as a result, through the influence of the Southern

and Western representatives, support was withdrawn from the Western mission, and Mr. Peck was left to continue his self-sacrificing work unaided. Help, however, he must have; and in 1822, the Baptist Missionary Society of Massachusetts, after receiving a soul-stirring appeal from the ardent missionary, gave him an appointment in its service at a salary of five dollars a week. The opportunity for missionary work in the West, Mr. Peck rightly estimated. "My mind is often deeply impressed," he wrote in 1824, "with the thought that I am laboring for future generations"; and so, with fiery energy, he devoted himself to his great task. In 1826, he attended the Triennial Convention in Worcester, Mass., where he met Rev. Jonathan Going. To him he opened his heart, disclosing the burden he felt for the vast territory into which settlers in great numbers were already making their way. At the meeting of the Baptist Missionary Society of Massachusetts immediately after, he sketched the needs of the great West, and unfolded a plan for missionary operations. He also spent three months among the Baptist churches of Massachusetts, Rhode Island, and Connecticut, telling his experience and urging the claims of the West as a mission field. Then he hastened back to his work.

In 1831, Rev. Jonathan Going, commissioned by the Baptist Missionary Society of Massachusetts to explore the western field, joined Mr. Peck. Together

the two traveled over large portions of Missouri, Illinois, Indiana, and Kentucky; and when at length they separated at Shelbyville, Mr. Peck wrote in his diary: "Here we agreed on the plan of the American Baptist Home Mission Society." At the meeting of the Baptist Missionary Society of Massachusetts in November, 1831, Mr. Going made a report concerning the needs of the Western field; and a resolution was adopted that the Baptists of the United States ought to form a general society for mission work in the United States, especially in the valley of the Mississippi; and a deputation, consisting of Dr. Sharp, Dr. Bolles, and Mr. Going, was appointed to visit the city of New York, and confer with the Baptist brethren there, especially with the members of the New York Baptist Missionary Convention, which also had a mission in the West. As a result of this conference the American Baptist Home Mission Society was organized in New York in April, 1832. Manifestly the influences that led to its organization were largely from New England; but as the Foreign Missionary Convention now had its headquarters in Boston, the headquarters of the Home Mission Society were wisely located in New York.

New England has not only retained its interest in the work of the American Baptist Home Mission Society, but that interest has been strengthened with the progress of the work. Rev. A. P. Mason, D. D., who had been District Secretary of the Society for New

England since 1866, died March 17, 1892; and was succeeded by Rev. F. T. Hazlewood, D. D.

The contributions to the treasury from the organization of the Society furnish evidence of the interest New England has felt in the work of home missions. A record of these contributions will be found in the appendix, marked "A."

CHAPTER VIII.

NEW ENGLAND BAPTISTS AND FOREIGN MISSIONS.

INTEREST in foreign missions on the part of the Baptists of New England was first awakened by the work which Carey and his associates began in India. Carey corresponded with some of his American brethren, and his letters were published in the "Massachusetts Baptist Missionary Magazine." There were those in this country who desired to engage in the foreign work, but Carey, writing July 30, 1807, said: "It has always been my opinion that all in America, whose hearts the Lord stirs up to this work, should either go to the Indians or the back part of their own country, or to the neighboring islands, Cuba, St. Domingo, etc. I hope these fields will be soon occupied with laborers in the harvest of the Lord." Contributions were early secured for the translation of the Scriptures by Dr. Carey and his associates; and in the "Massachusetts Baptist Missionary Magazine," for March, 1812, there is a reference to the collections for this purpose made in some of the churches. The collection at Dr. Baldwin's church, in Boston, amounted to one hundred and forty-five dollars, and that of "Baptist Friends," in Middleboro, to seventy dollars.

When Judson and his associates announced their purpose to carry the gospel to the heathen, the hearts of the members of the New England Baptist churches were deeply moved. The "Massachusetts Baptist Missionary Magazine," for March, 1812, refers to the ordination of Messrs. Newell, Judson, Nott, Hall, and Rice at the Tabernacle in Salem, February 6; and then follows the note: "Messrs. Newell and Judson, with their wives, sailed from Salem, in the brig 'Caravan,' Captain Heard, on Wednesday, the 19th inst. [February], amidst the prayers and benedictions of multitudes, whose hearts go with them, and who will not cease to remember them at the throne of grace."

But why should not American Baptists, as well as Congregationalists be engaged in this work? was a question often asked. There were those who had strong convictions concerning this matter; and so "The Salem Bible Translation and Foreign Mission Society" was organized in January, 1812, "to raise money to aid the translation of the Scriptures into the Eastern languages at present going on at Serampore under the superintendence of Dr. William Carey; or if deemed advisable at any time to assist in sending a missionary or missionaries from this country to India."

At length, Dr. Baldwin, of Boston, received a letter from Mr. Judson, dated Calcutta, August 31, 1812, announcing his change of views concerning baptism and inclosing a letter, dated August 27, 1812, in

which Mr. Judson had requested baptism for himself and his wife at the hands of the Serampore missionaries. This of itself was a trumpet call to American Baptists to engage in foreign mission work. But it appears that Mr. Judson, in an interview with Dr. Bolles, of Salem, just before his departure for Calcutta, suggested the formation of a society among the Baptists in America for the support of foreign missions. He now reminded Dr. Bolles of that interview. The dissolution of his connection with the American Board was inevitable. Moreover, Carey and his associates could not undertake his support, and so he turned to those whom he could now call his Baptist brethren in the United States, and suggested that if they should organize a society for the support of a mission in the East he was ready to enter upon the work as their missionary. Mr. and Mrs. Judson were baptized at Calcutta, September 6, 1812, by Rev. William Ward, who also baptized Mr. Rice, November 1, following. The Massachusetts Baptist Missionary Society met in Boston, May 26, 1813; and the trustees in their report said that the baptism of Judson and Rice might justly be considered as a call "upon us to extend our views and missionary efforts to that quarter of the globe"; adding, "societies have been formed and are now forming among our brethren in different places for this purpose." The first of these societies was "The Baptist Society for Propagating the Gospel in India and other Foreign Parts,"

which had its origin in a meeting held at the house of Dr. Baldwin, in Boston, on the receipt of Mr. Judson's letter. The hand of Providence was manifest, and in the constitution of the society provision was made for co-operation with other societies in forming a General Committee for the prosecution of foreign mission work. A similar society was organized in Rhode Island. The Connecticut Society's Auxiliary to the Baptist Board of Foreign Missions was organized in Hartford, Conn., August 31, 1814.

The Boston Society at once assured Mr. Judson that if his connection with the American Board was dissolved, his support would not fail. By request of the society, Rev. Daniel Sharp wrote to the directors of the Baptist Missionary Society in England proposing that Mr. Judson should become a missionary of that society, the Baptist churches in the United States guaranteeing his support. The directors replied that in their opinion it would be better to organize in the United States a society for foreign mission work. The arrival of Mr. Rice hastened such a movement. He was present at the meeting of the Boston Society in February, 1814, at which time there were also present delegates from the Salem and Haverhill Societies. Arrangements were made for the preparation of an address to the Baptists of the United States, and Mr. Rice was requested to travel in the Middle and Southern States, and secure the organization of societies to co-operate with those in New England. Such

societies were organized, and from these, delegates were at length summoned to meet in Philadelphia, May 18, 1814, "to organize a plan for eliciting, combining, and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen and to nations destitute of pure gospel light." Twenty-six clergymen and seven laymen, from eleven States and the District of Columbia, met at the appointed time and organized "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions."

The second article of the constitution provided that the Convention should be "a Triennial Convention"; and this became the popular designation of the society. The constitution also provided that for the transaction of its business during the recess of the Convention, there should be a Board of twenty-one Commissioners, known as the "Baptist Board of Foreign Missions for the United States." Such a Board was elected, of which Rev. Thomas Baldwin, D. D., of Massachusetts, was made president; Rev. Wm. Stoughton, D. D., of Philadelphia, corresponding secretary; and John Cauldwell, of New York, treasurer. Its first work was to appoint Mr. Judson as its missionary, and to provide for his support and the support of his family. Rev. Luther Rice was also appointed a missionary, but he was directed to remain in the United States for the present "to assist in originating societies or

institutions for carrying the missionary design into execution."

As at first organized the Convention was designed only for the support of foreign missions, but the constitution was modified subsequently in several particulars so as to include home missions, and the training of young men for the gospel ministry. The establishment of Columbian College, at Washington, D. C., was the work of the Convention. But at the fourth triennial meeting, held in New York, in April and May, 1826, all connection with Columbian College that included responsibility was dissolved, the seat of the Convention's operations was transferred to Boston, and its executive control was intrusted to a Board resident in New England. "The most important act of the late Convention," says an official publication of that year, "was the revision of the constitution, by which its exertions were limited exclusively to missionary operations. It is now a simple body with one undivided object, and that object is the promulgation of the gospel among the heathen."

Added interest in the missionary operations of the Convention had been awakened by the return of Mrs. Judson to this country, in 1822, on account of her health. She arrived September 25, and remained until June 22, 1823. Dr. Wayland said of her that he had never met a more remarkable woman, and the impression she made upon the Christians she met was most profound. On her return to Burma she was

accompanied by Mr. and Mrs. Wade. Then followed the terrible experiences at Ava and Oung-pen-la, where for twenty-one long, weary months, Mr. Judson suffered untold horrors in a loathsome confinement, followed from prison to prison by his heroic wife, busy in the endeavor to minister to his wants and seeking in all possible ways to secure his release. The release came at length by the advance of the British troops, but Mrs. Judson did not long survive the terrible strain to which she had been subjected, and she was buried at Amherst. Mrs. Judson's story of those days at Ava and Oung-pen-la, never to be forgotten, had thrilled the hearts of the friends of missions everywhere, and nowhere more than in her own loved New England. There was not a Baptist home in which her vivid recital was not read, and many a heart was stirred with a desire to engage in a service where even such sufferings were possible; and now the tidings of her death profoundly affected hearts that had already been moved by her own womanly words.

Meanwhile, George Dana Boardman, who was born in Livermore, Maine, February 8, 1801, and was graduated at Waterville College, in 1822, had heard the cry that went up when Colman died in Arracan, "Who will go to take his place?" and he had answered, "I will go." He reached Amherst with Mrs. Boardman, after Mrs. Judson's death, and helped place by her mother's side, under the hopia tree, the

little Maria who had just breathed her last. At Moulmein he was joined by Judson and Wade; and afterward at Tavoy, among whose hills he witnessed the baptism of a goodly number of converts, he finished his labors and went to his reward. And so the call went back to the New England hills, "Who will take Boardman's place?"

When the Board was removed from Philadelphia to Boston, Rev. Dr. Stoughton resigned the office of corresponding secretary, which he had discharged with great zeal and ability since 1814, and Rev. Lucius Bolles, D. D., of Salem, Mass., was made his successor. During the first ten years of its history, the Triennial Convention received contributions aggregating seventy-three thousand five hundred and sixty-three dollars. Urgent appeals were now made for an increase of contributions demanded by the progress of the work. In 1838, Rev. Howard Malcom, who by appointment of the Convention had visited its missions in Asia, was made financial secretary of the Board, while Rev. Solomon Peck was elected corresponding secretary for the Foreign Department, and Dr. Bolles was assigned to the Home Department; but in 1842, on account of ill health, Dr. Bolles was obliged to resign, and after a lingering illness he died in Boston, January 5, 1844, after faithfully serving the Board seven years.

The Board at this time was burdened with a troublesome debt. The slavery question also, was

becoming a perplexing one. A crisis i
this was reached when the Alabama E
vention sent to the Board a series of resolutio
pressive of the sentiments of the Bapti o
State, and demanding an "explicit avowal at sl
holders are eligible and entitled equally
slaveholders" to appointments by the Board
agents or as missionaries. The Board replie at
members of the Convention, whether slaveholders o
not, were unquestionably entitled to all the privileges which the constitution granted or permitted; but that the constitution guaranteed to no one the right to be appointed to any office, agency, or mission; that the Board had the appointing power, and its members were accountable only to the Convention for the proper discharge of their duties. It was added, however, that with reference to the question implied in the resolutions addressed to the Board, its members were agreed that "if any one should offer himself as a missionary having slaves, and should insist on retaining them as his property, they could not appoint him." As soon as this answer was made known, the churches in the Southern States withdrew from the Convention and organized the Southern Baptist Convention.

By request of the Board of Managers, the president of the General Convention called an extra session of that body in New York, on the third Wednesday in November, 1845. A new constitution was adopted, and arrangements were made for securing from the

State of Pennsylvania a modification of the original charter; also an additional charter from the State of Massachusetts. These measures having been perfected, the reorganized Convention, under the name of "The American Baptist Missionary Union," entered upon its work in May, 1846. One of the missionaries of the Convention, Rev. J. L. Shuck, of China, entered the service of the Southern Baptist Convention. All the rest remained in the service of the Union. The debt of forty thousand dollars, which had been increased in recent years, was provided for by a subscription which was completed before the reorganization was consummated; and free from all disturbing influences, and with the loyal support of a growing constituency, the Missionary Union took up the great work to which it had been called. Unquestionably for the peace of the churches the separation had come none too soon. That it had been brought about amicably and honorably was a noble tribute to the Christian character of those who were prominent in the movement.

It was while these changes were in progress that Dr. Judson returned to the United States. He had married Mrs. Sarah H. Boardman, widow of George Dana Boardman, April 10, 1834, and it was on account of her health that he had turned his face homeward. Mrs. Judson died near St. Helena, September 1, 1845, and there she was buried. Dr. Judson and his three eldest children continued their

sorrowful journey and reached Boston October 15. The great loss he had sustained in the death of Mrs. Judson gave a peculiar tenderness to the welcome he received after an absence of thirty-three years. Yet all felt that that welcome should at once have public expression, and on the evening after his arrival a meeting was held in Boston, at which Dr. Sharp, president of the Board, in the presence of a large audience, spoke fitting words of Christian greeting. During his stay in this country, Dr. Judson visited many of the churches in New England, and as well some in the South connected with the new Convention, and also the colleges at Providence and Waterville. Everywhere his presence awakened the profoundest sympathy. Members of all denominations, and men of all classes of society, came together in testimony of their appreciation of one who had done and suffered so much for his fellow-men. Dr. Judson was married to Miss Emily Chubbuck (Fanny Forester) June 2, 1846, and sailed for Burma, July 11th, following. Only a few years of service remained to him, however, and he died at sea, April 12, 1850, aged sixty-two. His exalted character, his untiring and self-denying devotion to his work, and his heroic endurance of untold sufferings, will ever give him a conspicuous place in missionary annals.

But from time to time other workers had been added to the missionary force of the Union, and there were now missions in Burma, India, Siam, Assam,

China, Western Africa, and in France, Germany, Denmark, and Greece. But the causes that had led the Baptists of the South to withdraw from co-operation with their brethren in the North more strongly the body politic of 1860, with the election of Abr President of the United States s ne on the part of the South, and t rt Sumter, April 14, 1861, the (otwithstanding the severity and the pr struggle, the work of the Missionary Union did lacken. The great battles of the Wilderness and Spottsylvania occurred May 14–18, 1864, and the jubilee of the Missionary Union was celebrated at Philadelphia, May 24–26th, following. At that meeting there were references to the conflict then waging, but the time for the most part was given to a review of fifty years of missionary service now concluded. Not one of the originators of the Triennial Convention was then living. All had passed on to their rest and reward. But their names were recalled, and the portraits of thirteen adorned the walls of the First Baptist Church, where the meetings were held. The annual sermon, entitled, "The Missionary Resources of the Kingdom of Christ," was preached by Rev. S. L. Caldwell, D. D., of Providence, R. I. Of the various papers read, especially noteworthy was that by Rev. Baron Stow, D. D., of Boston, on "The Early History of

our Missionary Organization, with Bio Sketches of its Founders." The Executive mittee called attention to the pressing wants of Union. The number of missionaries, it was state was less than twenty years previous. During th past ten years the effective force on the field had bee reduced one-third. Instead of one hundred an twenty-four missionaries, including missionaries' wives, there were less than eighty. The memories of the past stirred the hearts of the people. It was a fitting time for enlarged operations, and the committee suggested that fifty thousand dollars should be raised as a jubilee fund in addition to the ordinary contributions. The Union accepted this suggestion. More than thirty thousand dollars was contributed for this purpose during the jubilee session, and this sum was subsequently increased to fifty-three thousand eighty-five dollars and one cent. The regular contributions of that year also were seventeen thousand six hundred and seventy dollars and thirty-two cents more than in the preceding year, and amounted to one hundred and fifty-three thousand one hundred and ninety-five dollars and fifty-seven cents. Only once since 1857 had the receipts of the Union reached the sum of one hundred thousand dollars. In the history of the Missionary Union a new era in giving had opened.

Meanwhile the work abroad had greatly prospered. Dr. Judson reached Rangoon July 13, 1813, and

baptized his first convert June 27, 1819. In 1830 there were about three hundred members in all the churches connected with our missions. In 1840, the membership had risen to about three or four thousand. In 1850, it was eleven thousand nine hundred and fifty-eight; in 1860, twenty-five thousand four hundred and eight, and when the Jubilee occurred, it was about thirty-five thousand.

The Telugu Mission, at the Jubilee in 1864, received a much-needed reinforcement. At the annual meeting of the Union in Providence, in 1862, the question, "Shall the Telugu Mission be Abandoned?" came up for the third time. A resolution was presented recommending the abandonment of the mission; but Dr. Warren, corresponding secretary, urged that the question should be deferred until an opportunity could be had for consultation with Dr. Jewett, of the Telugu Mission, who was then on his way home. Dr. Jewett, on his arrival, entered an earnest protest against the abandonment of the mission. If the Union declined to aid him, he said, he would go back alone and live and die, if need be, among the Telugus. It was at length decided that he should return if his health was restored, and that the mission should be reinforced. Rev. John E. Clough, in August, 1864, received an appointment to this mission, and November 30th, following, with his wife and Dr. Jewett, he sailed from Boston, and reached Nellore, India, April 22, 1865. In the fol-

lowing year Mr. Clough removed to Ongole, was commenced that wonderful work which has the story of the Telugu Mission read like an extra from the Acts of the Apostles. Thousands in the following years were added to the church at Ongole two thousand two hundred and twenty-two being received by baptism in one day, July 3, 1878. In 1870, the churches connected with the Missionary Union, reported forty-six thousand nine hundred and sixty-four members. In 1880, the membership had increased to eighty-three thousand three hundred and eight; in 1890, to one hundred and thirty-eight thousand two hundred and ninety-three; and in 1893, to one hundred and sixty-nine thousand seven hundred and twenty-nine, of which eighty-two thousand two hundred and seventy-four were connected with the churches in nominally Christian lands, and eighty-seven thousand four hundred and fifty-five with churches in heathen lands, forty-eight thousand eight hundred and fifteen being Telugus.

At the meeting of the Union at Providence, R. I., in May, 1877, Secretary Murdock read a paper entitled: "Shall We Reduce the Scale of Our Missions?" In it reference was made to the enlargement of the work proposed at the jubilee meeting in 1864. At that time a fund of fifty thousand dollars was secured to begin this work. In two years twenty-three new missionaries had been put into the field, and there was no debt. The close of the third year,

however, showed a large deficit, but the Executive Committee continued the work of reinforcing the missions until, in 1877, one hundred and thirty-four new missionaries had been sent out. Yet for eleven years there had been a deficit of from five hundred dollars to fifty-three thousand dollars, or an average debt of twenty-four thousand five hundred and thirty-three dollars and sixteen cents for the whole period from April, 1867, to April, 1877; and the committee was not prepared to go farther in the line of advance without some new guaranty of support. The paper read by Dr. Murdock was referred to a special committee. In its report the committee said, "That besides the obligation placed upon American Baptists by the last command of their ascending Lord, the signal providences by which their hands were first put to the foreign missionary work in Asia and in Europe had left them no option but to prosecute it according to the full measure of their ability and the necessities of the work." It was thought desirable that the seventeen thousand dollars of debt incurred during the preceding year should be paid. This amount was soon secured, and so much more that only eleven thousand dollars were lacking to clear off the entire indebtedness of the Union, which was forty-seven thousand dollars. The receipts of the Union, which were two hundred and thirty-eight thousand seven hundred and seventy-seven dollars and fifteen cents in 1877, were increased to two hundred and seventy-

eight thousand seven hundred and twenty-three dollars and fourteen cents in 1878. Only once since have they been less than that amount, and that was in 1879. In 1880, the receipts were three hundred and fourteen thousand eight hundred and sixty dollars and eighty-eight cents; in 1887, they were four hundred and six thousand six hundred and thirty-nine dollars and thirty cents; and since that time they have been as follows: In 1888, four hundred and eleven thousand three hundred and eighty-five dollars and thirty-nine cents; in 1889, four hundred and fourteen thousand eight hundred and ninety-five dollars and eighty-six cents; in 1890, five hundred and fifty-nine thousand five hundred and twenty-seven dollars and seventy-five cents; in 1891, four hundred and ninety-two thousand two hundred and seventy-four dollars and ninety-one cents; in 1892, five hundred and eighty-nine thousand seven hundred and seventy-two dollars and ninety-three cents; and in 1893, eight hundred and sixty-five thousand seven hundred and fifty one dollars and ninety-five cents. Nor do these last figures represent the entire receipts of 1893, as will appear later.

The table found in appendix, marked "B," gives the amount contributed to foreign mission work by the Baptists of New England from the beginning of our foreign missionary movement. Bequests are not included.

At the anniversary of the Union held in Cincinnati

in 1891, it was decided that the centennial of the foreign missionary enterprise begun at Kettering, Eng., October 2, 1792, should be celebrated during the fiscal year 1892–3, and that an attempt should be made to raise a Centenary Fund aggregating at least one million dollars. A permanent Centennial Committee was appointed with Rev. H. C. Mabie, D. D., home secretary of the Union, as chairman, and Rev. O. O. Fletcher, D. D., as field secretary. At the meeting of the Union in Philadelphia, in 1892, this committee, in a report, outlined its plan of operations. Rev. J. N. Murdock, D. D., Honorary Secretary, read a paper entitled, "A Century of Missions." Special missionary conferences in various sections of the country were held. In Associations and State Conventions the centenary of missions received especial attention. District secretaries and Associational secretaries attended to the work in the churches. In this way a great historic event was worthily celebrated, offerings were made, and at the meeting of the Union at Denver, Colorado, in May, 1893, the Centennial Committee reported that the receipts of the year from all sources had been one million ten thousand three hundred and forty-one dollars and forty-six cents. "This money," said the committee, "has been given in the main, not by a few individuals, nor through bequests of the dying, but by the rank and file of the churches through the ordinary channels of church collections. There has

been a clear gain, from these sources alone, of over three hundred and sixty thousand dollars during the year."

The Union suffered a great loss in the burning of Tremont Temple, Boston, March 19, 1893. The offices of the Union were on the upper floor of the building, and nearly all the contents of the rooms, including the Union's valuable library and museum, with portraits and other objects of great interest and value, were destroyed. The insurance was sufficient to restore such articles as could be replaced, but many of the articles could not be duplicated. All the securities, accounts, records, and correspondence of the Union were saved, as the fire-proof vaults of the Union were uninjured.

From the beginning the Union has been exceedingly fortunate in its executive officers. Rev. Wm. Stoughton, D. D., was corresponding secretary, from 1814 to 1826, when the headquarters of the Society were transferred to Boston. Rev. Lucius Bolles, D. D., was made his successor, and served from 1826 to 1843. Rev. Solomon Peck, D. D., was elected corresponding secretary in 1838, in order that Dr. Bolles might have assistance, and remained in the service of the Union until 1856. The services of Rev. R. E. Pattison, D. D., were secured from 1841 to 1845. Rev. Edward Bright, D. D., was appointed corresponding secretary in 1846, and served until 1855. Rev. J. G. Warren, D. D., then received an

appointment, and continued in the service of the Union until 1872. Rev. J. N. Murdock, D. D., who had been assistant corresponding secretary since 1863, was elected corresponding secretary in 1866, and served the Union with distinguished ability until his resignation in 1891, when he was made honorary secretary for life. He also performed the duties of corresponding secretary during the year following his resignation. Rev. H. C. Mabie, D. D., was elected corresponding secretary in 1890, and was granted leave of absence to visit the missions of the Union in Japan, China, Burma, and India. In 1892, the Board elected three corresponding secretaries: Rev. H. C. Mabie, D. D., Rev. S. W. Duncan, D. D., and Rev. E. F. Merriam. In 1893, Rev. H. C. Mabie, D. D., was elected home secretary; Rev. S. W. Duncan, D. D., foreign secretary; and Rev. E. F. Merriam, became editorial secretary. For many years Rev. W. S. McKenzie, D. D., has been district secretary of the Union for New England.

CH[illegible] IX.

THE DEVELOPME[illegible]UCATIONAL WORK.

BROWN UNIVI[illegible]—President Manning, of Brown University, died July 24, 1 greatly lamented, and was succeeded in 1792 by Rev. Jonathan Maxey, who during the previous year, had received a temporary appointment as professor of divinity. Mr. Maxey served several years as vice-president, as he was only twenty-four years old when he was placed at the head of the college. In 1797, he received his appointment as president. His genius and learning, and especially his brilliant oratory, attracted public attention, and a large number of men, afterward eminent in the various learned professions, were graduated from the college during his presidency. He resigned in 1802, and accepted the presidency of Union College. In 1804, he was elected president of the College of South Carolina.

President Maxey was succeeded by Rev. Asa Messer, under whose wise and beneficent administration the college continued to prosper. In 1821–22, an additional dormitory was erected at the expense of Mr. Nicholas Brown, and received the name of Hope College, after Mr. Brown's only sister, Mrs. Hope Ives.

Dr. Messer resigned in 1826, and was succeeded by Rev. Francis Wayland, who was elected December 13, 1826, and entered upon the duties of his office in the following February. He was thirty-one years of age, and had achieved distinction as a preacher, especially by his sermon on "The Moral Dignity of the Modern Missionary Enterprise." At once all departments of the college were quickened into new life. Large additions were made to the philosophical and chemical apparatus; a library fund of twenty-five thousand dollars was secured; Manning Hall, in 1834, and Rhode Island Hall, in 1840, were erected; the president's house was removed from the college inclosure; the grounds were laid out and planted with elms; and a new house for the president was erected on the corner of College and Prospect Streets.

Yet Dr. Wayland was not satisfied with the progress that had been made; and despairing of improvement along existing lines he resigned in 1849. The members of the corporation were unwilling to lose his services, and having ascertained his views with reference to the future of the university, they adopted them, and a subscription amounting to one hundred and twenty-five thousand dollars was soon obtained for testing what was known as the "New System" The main features of this system were: "The provision of such new courses of study in science as the practical spirit of the age demanded; the abandonment of a fixed term of four years of

study for students, and in place of it the pursuit of any selected course for such a length of time as the student's circumstances required; the privilege of selecting such studies as under the guidance of his guardian he might wish." In introducing these changes Dr. Wayland opened a way along which other colleges have been quick to follow. The number of students was greatly increased, and a new impulse was given to the work of the college.

In 1855, after more than twenty-eight years of unwearied service, Dr. Wayland resigned, and Rev. Barnas Sears, D. D., who after a twelve years' professorship at Newton Theological Institution had been made secretary and executive agent of the Massachusetts Board of Education, was appointed Dr. Wayland's successor. Under his administration, the "New System" introduced by his predecessor was somewhat modified, although increased facilities for practical education were still offered. A new building for the department of analytical chemistry was erected; a debt of twenty-five thousand dollars was extinguished; and large additions were made to the funds of the college. During the administration of President Sears occurred the Civil War. Although a large number of the students entered the military service—nearly three hundred of the non-graduates and graduates are on the university roll of honor—the number of students in the college was not greatly lessened. A mural tablet in the chapel, procured by

the under-graduates of the university, appropriately commemorates their brothers who laid down their lives for their country in the sacred cause of the Union.

President Sears resigned in 1867, and was succeeded, in 1868, by Rev. Dr. Alexis Caswell, who had long been connected with the college as a professor. He was then on the verge of three-score years and ten, but he entered upon his new responsibilities well equipped for the task of uniting more closely the friends of the college and of continuing it in its career of growing prosperity.

Dr. Caswell retired in 1872, and was succeeded by Rev. Ezekiel G. Robinson, D. D., whose presidency of seventeen years marks an important era in the history of the college. During that time the John Carter Brown Library Building was erected; also the Slater Dormitory and Sayles Memorial Hall. University Hall was renovated throughout. The Metcalf estate, and a lot on George Street, were added to the college property. The funds of the university, which in 1872 were five hundred and fifty-two thousand four hundred and thirty dollars amounted, in 1888, to nine hundred and sixty thousand four hundred and eleven dollars, not including certain gifts which raised the total to one million eighteen thousand dollars.

President Robinson's successor, Rev. E. Benj. Andrews, D. D., is a son of the university, as were

his three immediate predecessors, and under his direction the various departments have been greatly enlarged and strengthened, and its corps of instructors largely increased. Wilson Hall, the new gymnasium, and the Ladd Observatory, with their equipments, have been added to the other fine structures belonging to the university. In 1891, the trustees voted to admit women to college examinations. In 1892, a woman's college was opened, technically and legally under the university only so far as its examinations are concerned, yet in effect a department of the university. The whole number of students connected with the university for the year 1893–4 is the largest in its history, viz., six hundred and sixty-seven. Of these, seventy-five are young women.

COLBY UNIVERSITY.—Early in the century the Baptists in the District of Maine manifested a deep interest in educational matters. Many of the ministers, though familiar with their Bibles, had not been trained in the schools. For the most part, however, they were conscious of their poor equipment for their work. In a circular letter prepared in 1807, for the Bowdoinham Association, Rev. Sylvanus Boardman characterized the Baptist ministry of the district as it very largely was at that time, when in a plea for the support of those whom the churches had called to preach, he spoke of their "want of education, not understanding their mother tongue, compelled to devote

their time to study, even to obtain a knowledge of the English language sufficient to qualify them to acquire knowledge in logic, mathematics, or philosophy."

Three years later a plan was formed for the establishment of an institution for promoting literary and theological knowledge, and a committee was chosen at a meeting of the Bowdoinham Association, in 1810, to take into consideration the propriety of petitioning the General Court for incorporation. The committee at the meeting of the Association in 1811, recommended the appointment of a committee to consider the matter more fully in connection with a committee from the Lincoln Association. Such a committee was appointed, and the churches were requested to obtain subscriptions to promote the undertaking. Subsequently committees were appointed to secure an act of incorporation, and February 27, 1813, a charter, chiefly through the influence of Rev. Daniel Merrill, of Sedgwick, was granted by the legislature of Massachusetts for a corporation under the title of the "President and Trustees of the Maine Literary and Theological Institution." The institution was finally located at Waterville, and in February, 1818, Rev. Jeremiah Chaplin, of Danvers, Mass., was elected professor of theology, and Rev. Irah Chase, of Westford, Vt., was elected professor of languages. Mr. Chase, however, did not accept his appointment, but Mr. Chaplin removed to Waterville in June, 1818, and entered upon his work, bringing with him several

theological students whom he had instructed at his home in Danvers. A graduate of Brown University, he knew the value of a collegiate course as a preparation for theological study, and he was not long in coming to the conclusion that the work he had been called upon to do could best be performed by giving to the institution a collegiate character. The District of Maine having, in 1820, become an independent State, collegiate powers were obtained from the legislature in that year, and February 5, 1821, an act was passed authorizing the institution to assume the name of Waterville College. Among the trustees, and especially in the churches and among the ministers in the State, there were those who deprecated the change. The late ex-President Champlin deemed it a great mistake at that early stage in the history of the institution. "Had the institution," he said, "retained its original and more popular form till the affections of the denomination had crystalized around it, and the denomination itself had withal grown so as to demand a college, I cannot but think that its history would have been different. In that case, the numerous churches which had been established throughout the State would have been strengthened by the supply of pastors adapted to their wants, and would have been ready, when at length it became a college, to rally around it with their affections and aid."[1]

[1] President Champlin's Historical Discourse, Fiftieth Anniversary of Colby University, p. 17.

But the decision had been made, and now upon the trustees was imposed the duty of selecting a president. Rev. Daniel H. Barnes, of New York, a graduate of Union College, and a distinguished educator, was elected president of the college in August, 1821. As he did not accept the appointment, Dr. Chaplin, in May, 1822, was unanimously elected to that office. At the first commencement of the college, September 14, 1822, George Dana Boardman, who subsequently engaged in missionary service, was one of the two graduates.

Dr. Chaplin resigned the presidency in 1832. He had not accomplished all that he desired or all that he felt he was able to accomplish. But he builded better than he knew. At a time of special, almost desperate need, in the early history of the institution, he visited Portland with the hope of obtaining help from a generous friend of the college. This time, however, his appeal was fruitless. The disappointment was well-nigh overwhelming. He knew no other person to whom he could go, and deeply depressed he turned to leave the house. As he went out of the door, the thought of his heart leaped to his lips: "God bless Waterville College!" The late Rev. S. B. Swaim, D. D., then doubtless a student in Newton Theological Institution (1830–1833), was in Portland supplying the pulpit of the First Baptist Church, and overheard Dr. Chaplin's agonizing prayer while entering the house which the

president was leaving. In 1864, at a meeting in the Baptist church at Newton Centre, Mass., on the day of prayer for colleges, Dr. Swaim was present, and referred to this incident as suggestive of lessons in harmony with the day. Mr. Gardner Colby, a wealthy Boston merchant, who was present, was impressed with the story and its application. He was a native of Maine, and in his boyhood his mother, then a widow, had lived in Waterville, and Dr. Chaplin had befriended her in her struggle to support her family. As a Christian merchant he was interested in Christian education. From Waterville College there had come to Newton Theological Institution many promising students who had become able and successful ministers of the gospel. When Dr. Swaim related this incident, the thought was flashed into Mr. Colby's mind that he might do something for Waterville College, and in this way confer a lasting benefit upon many a young man as poor as he himself once was. That night, meditating upon his bed as he was wont to do, he at length said to his wife: "Suppose I give fifty thousand dollars to Waterville College." She favored the suggestion, and the purpose ere long was formed. While in Waterville attending the commencement exercises of the college, August 10, 1864, Mr. Colby addressed a note to President Champlin in which this purpose was expressed. There were conditions connected with the offer, it is true, but they were wise ones, and they

were nobly met. The money in due time came into the treasury of the college. This first gift was followed by others, and Mr. Colby's gifts to the institution up to the time of his death amounted to about two hundred thousand dollars. Best of all, he influenced others, who likewise became generous benefactors of the institution, among them, notably, ex-Governor Abner Coburn, who, in addition to large gifts in his lifetime, bequeathed two hundred thousand dollars to the college; and to-day Colby University has, in addition to its valuable grounds and buildings, a cash endowment of about half a million of dollars. The prayer of its first president, "God bless Waterville College!" has been abundantly answered. The name of the institution was changed January 23, 1867, from Waterville College to Colby University by an act of the legislature of Maine.

The following have been presidents of the college: Jeremiah Chaplin, D. D., 1822–1833; Rufus Babcock, D. D., 1833–1836; Robert E. Pattison, D. D., 1836–1839; Eliphaz Fay, A. M., 1841–1843; David N. Sheldon, D. D., 1843–1853; Robert E. Pattison, D. D., 1854–1857; James T. Champlin, D. D., 1857–1873; Henry E. Robins, D. D., 1873–1882; George D. B. Pepper, D. D., 1882–1889; Albion W. Small, Ph. D., 1889–1892; Beniah L. Whitman, 1892. The early presidents of the college, with scanty means, performed a noble service. Dr. Champlin

largely increased the funds of the college, and laid the foundation of its present posterity. Presidents Robins, Pepper, and Small, devoted themselves successfully to the development of the college, and President Whitman, with untiring industry, is continuing the work. In 1871, the college was opened to young women on the same terms as to young men. In recent years the number of young women had increased so largely that in 1890 the trustees adopted the plan of co-ordinate education, and organized within the university a co-ordinate college for young women. The number of students for the year 1893–4 is the largest in its history, viz., two hundred and sixteen; of these seventy-five are young women.

NEWTON THEOLOGICAL INSTITUTION. — The Massachusetts Baptist Education Society was organized in connection with the annual meeting of the Boston Baptist Association, September 22, 1814. For some time the organization of such a society had been contemplated by several ministers; and Rev. Lucius Bolles, of Salem, and Rev. Jeremiah Chaplin, of Danvers, afterward president of Waterville College, had made some progress in drafting a constitution. The letter of the Second Baptist Church, in Boston, addressed to the Association that year, and written by Dr. Baldwin, also suggested "the propriety and importance of forming an education society to afford aid to those young brethren who are desirous

of engaging in the ministry in obtaining literary and theological information." A committee, consisting of Rev. Daniel Merrill, Rev. Luther Rice, and Mr. Ensign Lincoln, was appointed to take the subject into consideration. The appointment of Mr. Merrill, then of Nottingham, N. H., formerly of Sedgwick, Me., is an indication that he was prominent in the movement. His part in the establishment of the literary and theological institution at Waterville, afterward known as Waterville College, has already been recorded. Indeed, his interest in ministerial education had been evinced at an earlier date in the formation at Sedgwick of a society to promote theological education. The report of the committee, of which Mr. Merrill was chairman, recommended the formation of a society. The recommendation was adopted; officers were elected, and an address to the churches by Rev. Jeremiah Chaplin was issued.

The executive committee of this society early had in contemplation the establishment of a theological seminary in the vicinity of Boston. In 1825, in the eleventh annual report, the committee referring to this matter, said: "Your committee are now convinced that the time has arrived to build this part of the Lord's house. Although attempts have been made to establish theological departments in connection with two of our colleges and some success has attended them, yet your committee are of the opinion that a theological institution established by itself

alone, where the combined powers of two or three or more men of experience, and men of God, can be employed in instructing and forming the manners and habits and character of young men for the work of the ministry, is greatly to be preferred. They had, therefore, appointed two sub-committees —one to draw up a general plan for an institution and inquire concerning a suitable place for its location; and the other to solicit donations and subscriptions, both of which have made some progress." One of the colleges to which reference is made in this extract was Waterville College, and the other was Columbian College, Washington, D. C., opened in 1822.

The committee appointed to select a suitable site for the institution fixed upon the Peck estate at Newton Centre, Mass., about eight miles from Boston. This estate comprised eighty-five acres of land, with a large mansion on a hill commanding an extensive prospect. The cost of the property was four thousand two hundred and fifty dollars, and necessary alterations in the mansion house were made at an expense of three thousand seven hundred and forty-eight dollars, so that the premises, when ready for occupancy, cost seven thousand nine hundred and ninety-eight dollars. This amount was contributed by thirty persons and one missionary society. The institution, known as Newton Theological Institution, was opened October 28, 1825, and the act of incorporation was approved February 22, 1826. Eleven trustees were

named in the act: Joseph Grafton, Lucius Bolles, Daniel Sharp, Jonathan Going, Bela Jacobs, Ebenezer Nelson, Francis Wayland, Jr., and Henry Jackson, clergymen; and Ensign Lincoln, Jonathan Bachelder, and Nathaniel R. Cobb, laymen.

The first meeting of the trustees was held in Boston, March 13, 1826. At that time the act of incorporation was accepted, a professorship of biblical theology was established, and Rev. Irah Chase, who had been connected with Columbian College in the department of theology, was elected professor. At the annual meeting in Newton Centre, September 14, 1826, Henry J. Ripley was elected professor of biblical literature and pastoral duties. Six years later this professorship was divided, and Rev. James D. Knowles, pastor of the Second Baptist Church, in Boston, was elected professor of pastoral duties. In 1836, Barnas Sears was elected professor of ecclesiastical history; and in 1839, Horatio B. Hackett was made professor of biblical literature and interpretation.

Professor Knowles, author of the Memoirs of Mrs. Ann H. Judson, on returning from a visit to New York, early in May, 1838, was stricken with confluent small-pox, and died May 9, at the age of forty years. His grave is on the institution grounds, a little in rear of Sturtevant Hall. Professor Chase, born in Stratton, Vt., October 5, 1793, was prominent in determining the character of the institution. As Dr.

Baron Stow once said: "He was the central mover in the enterprise of founding it, and around him the friendly elements crystalized and coalesced. The plan of the institution was his, and scarcely a principal feature in its organization has been changed. For twenty years his labors as professor were unwearied and self-denying, and through all the subsequent years, he never faltered in its support, or in hope of its perpetuity. So long as Newton Institution shall remain it will bear the impress of his formative hand." Professor Ripley, accurate in scholarship and a saint in character, served the institution in its various departments with the utmost faithfulness thirty-four years. Dr. Sears, afterward president of Brown University, came to the institution on his return from Germany, where he had become familiar with the most famous scholars of that country. "He made his pupils feel the greatness and the richness of the treasures to be sought in the domain of inspired truth. The peculiar charm of his teaching was due in part to his enthusiasm, in part to his confidence in the ability of his pupils to judge for themselves, and in part to his habit of pointing out and commending to them the sources of knowledge." Dr. Hackett had achieved distinction as a classical instructor at Brown University. But while at Newton he became widely known as an interpreter of the sacred Scriptures. Indeed, in his department he had no equal on this side of the sea. "Few men have excelled him in the classroom. His

preparation for it was uniformly thorough, while the music of his voice, the richness of his thought, and the beauty of his language, moved and charmed those who were under his tuition."

In order to provide accommodations for the increasing number of students, a committee was appointed, in 1827, to secure a plan for a new building and also funds for its erection. In 1829 the treasurer reported that the building, Farwell Hall, had been erected at an expense of ten thousand five hundred and ninety-four dollars and twelve cents. Additions to the funds of the institution were made from time to time, Nathaniel Cobb, Levi Farwell, and Jonathan Bacheller, three of its earlier patrons, giving at different times, in nearly equal sums, the aggregate of fifty-seven thousand one hundred and fifty dollars. It was at length decided to attempt to raise one hundred thousand dollars as a permanent fund, and as the result of subscriptions obtained by Rev. Horace T. Love, who was appointed financial agent, February 23, 1852, there was added to the funds of the institution one hundred and seventeen thousand two hundred and twenty-eight dollars and thirty-eight cents. Of this amount one hundred thousand dollars was set apart as a permanent fund, of which ten thousand dollars was designated as a library fund. At the dedication of Colby Hall—erected at a cost of nearly forty thousand dollars—in 1866, it was stated by Dr. Stow that the institution was free from debt, had eighty acres of

land with its buildings, a permanent endowment of one hundred thousand dollars, and a few endowed scholarships; and Dr. Stow added: "But not until the library shall have been largely increased, and an additional building for students' rooms erected, and one hundred thousand dollars added to the endowment, can the institution be regarded as suitably provided for."

In December, 1867, it was decided that at least one hundred and fifty thousand dollars should be raised as an additional endowment. In December, 1869, the services of Rev. W. H. Eaton, D. D., were secured for the purpose of raising these needed funds. In this work Dr. Eaton had the assistance of several interested members of the Board of Trustees, among them Gardner Colby and Hon. J. Warren Merrill; and the sum of two hundred and eleven thousand four hundred and four dollars in subscriptions, varying from one dollar to eighteen thousand dollars was obtained.

In 1870–71, Farwell Hall was enlarged by the addition of a mansard roof and other alterations, at an expense of twelve thousand dollars. In the following year a dormitory and dining hall, known as Sturtevant Hall, was erected at a cost of nearly forty thousand dollars, more than half of which was contributed by the late B. F. Sturtevant, of Jamaica Plains. About this time a gymnasium was erected and the old mansion house was taken down.

Since 1880, the scholarships of the institution have been increased to forty-two (forty-two thousand dollars); a professorship of elocution has been established (fifty thousand dollars); the library fund has been increased from ten thousand dollars to twenty-two thousand four hundred and fifty dollars; also, sixty thousand dollars has been added to the permanent fund by two bequests, and a special bequest of twenty thousand dollars for a new library building will soon be available.

Prominent among the professors who have succeeded those already mentioned, and have already finished their labors, are Robert E. Pattison, D. D., Rev. Albert N. Arnold, D. D., Rev. Arthur S. Train, D. D., Rev. Heman Lincoln, D. D., Rev. S. L. Caldwell, D. D., and Rev. O. S. Stearns, D. D.

Dr. Alvah Hovey, who was graduated at Newton in 1848, and was elected a tutor in Hebrew in 1849, and professor of church history in 1853, became professor of theology and Christian ethics in 1855; and this position he still holds. In all these years his services in behalf of the institution have been of the highest value. Thorough scholarship, unfailing candor and willingness to follow whithersoever the truth leads, have characterized his career as an instructor; and his pupils have found in him not only a helpful teacher but a delightful friend. His published writings, which are numerous, have given him a wide reputation as a theologian and author. Since

1868, Dr. Hovey has been president of the institution.

More than eleven hundred students have already availed themselves of the advantages that Newton affords. Three-fourths of this number have served as pastors of churches in our own land. Many of these have held, or are still holding, important positions, and most of them have proved themselves useful ministers of the Lord Jesus Christ. A large number have done heroic service as missionaries in foreign lands. Some have served as presidents of colleges and theological seminaries, or as professors in such institutions. The wisdom of the founders in establishing this school of the prophets has been abundantly justified.

OTHER THEOLOGICAL INSTITUTIONS.—The Baptists of New Hampshire, in 1825, founded the "New Hampton Literary and Theological Institution" at New Hampton. It was designed to furnish instruction in the higher branches of English studies, to prepare young men for college, and especially to provide theological instruction adapted to candidates for the ministry whose circumstances would not allow an extended course of study. Rev. B. F. Farnsworth, D. D., was its first principal and professor of theology. Rev. E. B. Smith, D. D., who was a member of the first class that was graduated at Newton Theological Institution, succeeded to the principalship on the resig-

nation Dr. Farnsworth, and entered upon his duties in M 1834. In 1838, Rev. J. Newton Brown, D. D., wa[illegible] fessor of theology, and discharg[illegible] office until 1845, when he was su[illegible]es Upham, D. D. In the fall [illegible] of inadequate financial support, t[illegible] moved to Fairfax, Vt.

The N[illegible]ution, transferred from New Ham[illegible]fax, Vt., was re-opened August 3[illegible]ontrol of a corporation known as the North[illegible]ational Union. It was the understanding that [illegible]eople of Fairfax would provide buildings for the institution, an endowment of twenty thousand dollars would be provided by its friends elsewhere. The buildings were secured, but the available endowment was only about six thousand dollars. In addition to the theological department, there was an academical department for both sexes. The large corps of teachers involved expenses beyond the income. Differences as to methods of administration arose, and the endowment was not completed. In October, 1860, President E. B. Smith resigned, and Rev. James Upham, D. D., was made his successor. He held the presidency until 1866, when he also retired. After Dr. Upham's resignation the institution continued its work under a succession of teachers, but with gradually waning popularity. If it could have had adequate financial support it would doubtless have had a pros-

perous history. In fact, with its meagre support it accomplished much good, and was a blessing to the Baptist churches in Vermont.

The dissatisfaction in Maine, occasioned by the discontinuance of the theological department in Waterville College, culminated in the establishment of the Thomaston Theological Institution, at Thomaston, Me., in 1838. Dea. Nehemiah Boynton was elected treasurer, and Rev. Amariah Kallock, secretary, while Rev. Calvin Newton was made professor of Hebrew and Biblical Theology, and Lorenzo B. Allen, A. M., teacher in the preparatory department. Prof. Newton was subsequently elected president of the institution; and in 1840, Rev. James Upham became professor of oriental and biblical literature. In 1841, both President Newton and Mr. Upham resigned; and Rev. Enoch Hutchinson took the place of both; but it was already evident that the institution had no future, and its doors were soon permanently closed.

ACADEMIES.—Of other Baptist educational institutions in New England only brief mention can be made. In Maine there are four academies or classical schools of a high grade, all tributary to Colby University, viz.: Hebron Academy, at Hebron, incorporated February 10, 1804; Coburn Classical Institute, at Waterville, formerly Waterville Academy, founded in 1829, incorporated in 1842; Ricker Classical Institute, at Houlton, formerly Houlton Academy, incorporated



in 1847; and Higgins Classical Institute, at Charleston, formerly Charleston Academy, founded in 1837, incorporated in 189[illegible] Hebron Academy has property amounting [illegible]orty [illegible]nd dollars, and a fund of forty thou[illegible]l [illegible] and sixty-two dollars and eighty-si[illegible] [illegible]lassical Institute has property amou[illegible] [illegible]usand dollars, and a fund of fifty-sev[illegible] [illegible] hundred and ninety-two dollars and sixty-[illegible]ts; Ricker Classical Institute has property [illegible]g to fifty thousand dollars, and a fund of thirty [illegible]usand eight hundred and seventy-two dollars and [illegible]teen cents; Higgins Classical Institute has property amounting to ten thousand dollars, and a fund of twenty-two thousand six hundred and twenty-one dollars and ninety-four cents. The four institutions have property amounting to one hundred and fifty thousand dollars, and a permanent fund, in the hands of the treasurer of Colby University, of one hundred and thirty-seven thousand one hundred and forty-nine dollars and fifty-nine cents. The close relation which these institutions sustain to Colby University is mutually beneficial. The University is in constant touch with the academies, and the academies, year by year, furnish students in increasing numbers for the University. The educational system of the Baptists of Maine has been highly commended by prominent educators throughout the country.

Under the auspices of the Newport Baptist Association a charter, dated July 4, 1837, was obtained

for "The New London Academy," at New London, N. H. President Hovey, so long connected with Newton Theological Institution, was one of the early teachers in the academy. But the institution had no endowment, and in a few years its doors were closed. After the removal of the New Hampton Institution to Vermont, the Baptists of New Hampshire, under the charter of "The New London Academy," which was now amended by the legislature, organized "The New London Literary and Scientific Institution," which was opened to students August 27, 1853. During the year 1856–57, an endowment fund of twenty-five thousand dollars was secured. An additional fund of one hundred thousand dollars, for building and other purposes, was raised in 1868–69. The permanent fund was enlarged in 1876, Mrs. James B. Colgate, of New York, a daughter of ex-Governor Colby, contributing to the fund thirty-five thousand dollars. About this time, as a recognition of the interest of the Colbys in the institution, its corporate name was changed to Colby Academy. With its added facilities the academy continued to flourish. The beautiful academy building, however, was burned April 25, 1892; but a new building, with modern improvements, is to take its place on or, before January 1, 1895. Meanwhile, the other buildings of the institution have been put in good order, and the academy, with an efficient corps of instructors, continues its excellent work. The permanent fund

of the academy, at the present time, is eighty-six thousand dollars, and there is a scholarship fund of twenty-one [illegible]

At the [illegible] Convention in 1831, a Board of [illegible] was appointed "to take measures [illegible] ary institution" in that State. [illegible] the founding at Brandon, in 18[illegible] Literary and Scientific Institution. It [illegible] work for a while, but lacking adequate [illegible] usefulness was not long continued. The Leic[illegible] ish and Classical School at Townshend, was fou[illegible] 1834. The Black River Academy, at Ludlow, was founded in 1835, and the Derby Literary Institute, now Derby Academy, at Derby, was incorporated in 1839. These earlier institutions lacked a suitable endowment, and at the convention in 1869 attention was called to the importance of founding and endowing a first-class academy in the State. The matter was referred to a committee, and in a report in 1870, and also in 1871, the matter was still further considered. A Board of Trustees was appointed by the convention with instructions to found the institution and raise an endowment of one hundred thousand dollars. The announcement that the endowment was completed was made September 12, 1873, and the village of Saxton's River was selected as the seat of the institution. Vermont Academy, incorporated in 1872, was opened September 6, 1876, in a private house. About thirty-six

acres of land were secured for the academy ground, and the erection of suitable buildings was commenced. A large farm adjoining the campus has recently been added to the academy property. The Academy has now six fine brick buildings, also a library building of stone, and other buildings, giving it with library, apparatus, etc., a first-class equipment for its work. A building for scientific purposes and a new armory and gymnasium are to be added With its classical, English, scientific, technical, and military departments, the Vermont Academy is doing for its students of both sexes a noble service. It has property to the value of one hundred and fifty thousand dollars, besides its endowment.

Pierce Academy, at Middleboro, Mass., was founded in 1808, but was not incorporated until 1835. For many years it had a high reputation as a college preparatory school; but without a suitable endowment it was unable to maintain its position, and was closed about the year 1870.

Worcester Academy, at Worcester, Mass., was incorporated in 1834, as the Worcester County Manual Labor High School. It failed to secure adequate financial support, and for many years its patronage was chiefly local. In 1864, it had property of the value of thirty-three thousand dollars. Added funds were raised, a new site was secured in 1869, and Worcester Academy entered upon a career of growing prosperity. New buildings have been added from



time to time, the endowment has been largely increased, and with its ample equipment, and first-clas
instru departments, the institution
takes ra schools of its class in New
Englan f Massachusetts, in placing
Worceste d good financial basis, have
availed av vorable opportunity to seize
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Acad es rty to the amount of four
hundr sa and has a permanent fund
of one hundred and ousand dollars.

The Baptists of Massachusetts for many years sustained the Shelburne Falls Academy, the Townsend Female Seminary, the Charlestown Female Seminary, and the Worcester Female College. These had no permanent funds and their influence gradually declined.

The Connecticut Literary Institution, at Suffield, Conn., was established in 1833, and incorporated in 1835. At first, only young men were admitted. In 1843, the institution was opened to young ladies, and a ladies' building was erected in 1845. This was burned in 1871, and a larger building took its place. The institution has had able instructors, and its history is one of which the Baptists of Connecticut have reason to be proud. It possesses property to the amount of one hundred and twenty-five thousand dollars, and has a permanent fund of forty thousand dollars.

CHAPTER X.

PROGRESS SINCE EIGHTEEN HUNDRED.

IN MAINE.—At the opening of the century there were in the District of Maine forty-eight Baptist churches, with two thousand nine hundred and eighty-eight members. Such was the increase of population and the missionary activity of the churches that, at the close of the first decade in the century, there were one hundred and twenty-one Baptist churches and seven thousand three hundred and thirty-seven church-members. During the next two decades the growth of the denomination was still rapid, and in 1830 there were in the State two hundred and fifteen churches and thirteen thousand two hundred and sixty-six members. In 1828, as the result of wide-spread revivals, one thousand one hundred and forty-four baptisms were reported. In 1831, the number of baptisms was one thousand four hundred and eighty-two, and in 1832 it was one thousand two hundred and forty-one, while in 1834 it was one thousand four hundred and fifty. The reports for the years 1838, 1839, and 1840, gave the additions by baptism as two thousand one hundred and ninety-six, one thousand two hundred, and two thousand two

hundred and forty-nine; and the membership of the two hundred and sixty-one churches, in 1840, was twenty thousand f[illegible]red and ninety. During the next decade the [illegible] were not so large, but the two thousand ar[illegible] baptisms reported in 1843, and the two thous[illegible] hundred and sixty-four in 1844—the largest [illegible] by baptism to the Baptist churches in Mai[illegible]y single year—carried the membership of t[illegible]es to the highest number they have yet r[illegible]iz., twenty-three thousand eight hundred and[illegible] During the remainder of the decade there were constant losses, more than a thousand indeed in the year following the great ingathering; and the statistics for 1850 give two hundred and ninety-five churches and nineteen thousand eight hundred and fifty members. The great revival of 1858 brought nearly as many additions to the churches as were reported in 1844, viz., two thousand four hundred and fifty-five, and in 1860 there were in the State two hundred and seventy-eight churches and twenty-one thousand three hundred and eighty members. There were no great revivals in the next decade, the period of the Civil War and the beginning of Reconstruction. In 1870, there were two hundred and sixty-five churches with nineteen thousand three hundred and fifty-one members. During the next decade the number of baptisms in a single year exceeded one thousand only twice: one thousand two hundred and seventy-three in 1877, and one thousand

and forty in 1878; and in 1880, there were two hundred and sixty-two churches and twenty-one thousand and thirteen members. But this number was largely reduced in the next decade, in which no general revival season was enjoyed. The largest number of baptisms in any single year during the decade was seven hundred and fifty-five in 1886. In 1890, there were two hundred and forty-nine churches, with nineteen thousand two hundred and seventy-one members. According to the Minutes for 1893, the Baptists of Maine had two hundred and forty-five churches with eighteen thousand four hundred and twenty-two members.

Other religious bodies in Maine also report losses in membership. The last United States Census showed only a slight gain—twelve thousand one hundred and fifty—in population in Maine from 1880 to 1890, but that part of the population included under "native born" was seven thousand nine hundred and twenty-eight less in 1890 than in 1880; while during this time the foreign-born population, largely French Roman Catholics, increased twenty thousand and seventy-eight, or thirty-four and ten-hundredths per cent. The conditions are not the same, therefore, as in the first three-quarters of the century. In church work, however, the Baptist churches in Maine have not been less active than formerly, and they were never so well equipped for effective service as at the present time; while in Christian benevolence



re has been a most gratifying advance. The table
he accompanying footnote gives the total benevo-
ons of t Baptist churches in Maine
ne Minute for the decade 1884–1893.
two Asso iations which embraced the
hes in e when the century opened
now twelve ciations, as indicated below.[2]
ine Bapti ssionary Society, which was
in 1804, v ncorporated in 1823. But
a movement was n progress for the organiza-
tion of a State Convention. This was effected in
1824, under the name of the Maine Baptist Conven-
tion. As one object of the Convention was "to afford
some effectual assistance to feeble and destitute
churches," there were now two organizations in the
State receiving missionary funds and appointing and
supporting missionaries. The question was soon
raised, therefore, whether this work could not be
more economically and successfully managed by a
concentration of effort. At the annual meeting of
the Convention in 1828, a committee was accordingly

[1] 1884, $13,959; 1885, $13,823; 1886, $18,241; 1887, $18,959; 1888, $20,061; 1889, $20,199; 1890, $24,227; 1891, $21,093; 1892, $22,155; 1893, $26,422.

[2] York (1776), Bowdoinham (1787), Lincoln (1805), Cumberland (1811), Penobscot (1826), Oxford (1829), Kennebec (1830), Hancock (1835), Washington (1836), Piscataquis (1839), Damariscotta (1843), and Aroostook (1888). In the re-arrangement of associational lines in 1892, Waldo (1829) and Saco River (1842) were dropped.



appointed to confer with the Board of the Maine Baptist Missionary Society with reference to a union of operations. It was finally agreed "to petition the next legislature for an act of incorporation of the Convention in lieu of the act of incorporation of the said Missionary Society." For some reason this was not effected, but the legislature granted a separate act of incorporation, March 10, 1830, and each body was continued under a separate charter. Financial embarrassment at length overtook the Convention, and in 1840, it was voted at the annual meeting "that the Maine Baptist Missionary Society be considered the sole organ of our domestic missionary operations," and the treasurer of the Convention was instructed to pay to the treasurer of that Society whatever sums of money he might have in his hands after settling all just claims against the treasury. Thenceforward, for more than a quarter of a century, the Convention attempted no missionary work, but held its annual meetings and discussed subjects of general interest to the denomination of the State, or the cause of Christ and humanity at large. In 1856, in both organizations, committees were appointed with reference to a union of the two bodies, and these committees reported in favor of a union as both practicable and desirable; but when the final action was to be taken, in 1859, opposition unexpectedly was manifested, and the matter was indefinitely postponed. But there were those who clearly saw that the strength

and efficiency of the denominational work in the Stat would be greatly increased by a union of the tw organizations; a e annual meeting of bot bodies in 1866, me were adopted for securin from the legislatu uitable charter. This wa obtained, the act pproved February 6, 1867 and at the annual of the Convention and th Missionary Socie at year, the charter was ac cepted and the tist Missionary Convention entered upon its nt work. The permanent fund at this time was thousand dollars. Funds in increasing sums began to flow into the Convention treasury. In 1886, the permanent fund was twenty-one thousand four hundred and two dollars and six cents, and the Convention owned real estate valued at twenty thousand dollars. In 1887, there was added the munificent legacy of Governor Coburn, amounting to one hundred thousand dollars, and for several years enlarged appropriations were made for removing church debts, building or remodeling houses of worship, and in providing in various ways permanent improvements. The appropriations for missionary purposes, and salaries and expenses of secretary and missionary agents since 1867 have been (to 1893 inclusive) one hundred and eighty-nine thousand one hundred and fifty dollars and forty-eight cents.

The Maine Baptist Education Society was organized in Waterville, August 17, 1819. A constitution was

adopted, and twenty trustees were chosen. An act of incorporation was secured, which received the approval of the governor, February 5, 1833. The society was authorized to hold funds to the amount of sixty thousand dollars. Rev. Sylvanus Boardman was the first president, and Rev. Thomas B. Ripley the first secretary. Agents were appointed to solicit funds from the churches throughout the State. October 5, 1833, the trustees voted to make the society a branch of the Northern Baptist Education Society, which had been incorporated in March preceding, and the treasurer was directed to "pay all money in his hands to the treasurer of the branch society." The change was not regarded as helpful to the cause of ministerial education in Maine, and in 1846 a new act of incorporation was secured from the legislature, and accepted by the Society June 15, 1847. The return to the old order of things evidently did not bring all that was hoped, and two years later the Society voted "that the Maine Baptist Education Society be in future auxiliary to the Northern Baptist Education Society, so far as this can be done consistently with the legal rights of the Maine Baptist Education Society as an incorporated body." Relations with the Northern Baptist Education Society were finally dissolved in 1858, and since that time the Maine Baptist Education Society has continued its helpful work. In 1888, the directors of the Society were authorized to secure an amendment to the act of incorporation so that young women who

pose to engage in missionary or other religious
k could be included among the beneficiaries of the
nis amendment received the signature
r, February 19, 1889. The by-laws
ciety have been amended, making it the
society, only to give beneficiary aid,
further in proper and legal ways our
interest in State"; and the Education
eps in close ch with the various educa-
nstitutions in ine under Baptist control.

From the beginning of its work the society has aided more than two hundred young men in a course of training for the Christian ministry. In 1893, the permanent fund of the society was four thousand seven hundred dollars.

The Maine Baptist Charitable Society, incorporated May 8, 1876, is designed to aid indigent Baptist ministers who have rendered valuable services to Baptist churches in Maine, and also the widows of such ministers. It has continued its beneficent work from year to year, and has now a fund of three thousand two hundred dollars.

In New Hampshire.— The missionary activity of the Baptists of New Hampshire, in the early part of the century, added to their numbers and influence. In 1828 there were seventy Baptist churches in the State, with four thousand six hundred and thirty-seven members. In 1830, there were eighty-four

churches, and the membership had increased to five thousand one hundred and thirty-eight. In 1840, the number of baptisms reported was one thousand and forty-two, and there were connected with the one hundred and three churches nine thousand five hundred and fifty-seven members. In 1843, the number of baptisms was one thousand two hundred and seventy-two, the largest in the history of the denomination in the State, and the membership was increased to ten thousand five hundred and thirty-five. Of the one hundred and seven churches in the State, at least sixty-five that year reported revivals. In the following year there were one thousand one hundred and seventy-four baptisms, but in no single year since has the number reached one thousand. In fact, the membership of the churches declined from ten thousand six hundred and forty-seven, in 1844, to eight thousand five hundred and twenty-five in 1858, the year of the great revival, when six hundred and eighty-six baptisms were reported. So large a membership was not again reported until 1875,—in 1870, there were eighty-seven churches and eight thousand one hundred and fifty-six members,—when there were connected with the eighty-six churches, eight thousand five hundred and ninety-seven members. In 1877, and in the three following years, the membership exceeded nine thousand; but in the decade from 1880 to 1890, the membership reached nine thousand only once, viz., in 1880, when there were eighty-four

churches and nine thousand and seventy-seven members. In [illegible] eighty-two churches with eight tho[illegible]dred and seventy-one members. In [illegible], the number of members was increased to [illegible]sand two hundred and six, and the churches [illegible]ty-three; and in 1892, the churches had inc[illegible] still further to eighty-five, and the members [illegible] thousand two hundred and eighty-two, the l[illegible]mber reported since 1846. According to the [illegible]s for 1893, the membership of the New Hampshi[illegible]ptist churches is nine thousand four hundred and forty-four, and the number of churches is eighty-five.

It should be added that the United States Census of 1890 reports a gain of three thousand four hundred and ninety-three in the native-born population in New Hampshire during the preceding decade. The conditions of growth, therefore, were a little more favorable than in Maine, where, during the same period, there was a loss. At the same time it should be noticed that the census also shows that the foreign-born population of New Hampshire increased twenty-six thousand and forty-six during the decade, 1880 to 1890.

At the opening of the century some of the New Hampshire churches were connected with Associations in other States. The Meredith Association was organized in 1789. Other Associations have followed: Dublin (1809), Salisbury (1818), Portsmouth (1828),

Milford (1828), and Newport (1829). The benevolent contributions of the Baptists of New Hampshire furnish gratifying evidence of their interest in the various enterprises in which the denomination is engaged.[1]

The first organization of a general character effected by the Baptists of New Hampshire, was the New Hampshire Baptist Domestic Mission Society, which was constituted at Concord, June 2, 1819. The members were to pay one dollar a year, or more, and the funds of the Society were to be expended in employing missionaries in the State or elsewhere, as the members of the Board should determine. The New Hampshire Baptist Convention was organized in 1825, and in the following year, under the name of the Baptist Convention of the State of New Hampshire, an act of incorporation was obtained, which was accepted at a meeting held in New London, June 27, 1826. "It was then voted that the delegates whose names are mentioned in the act of incorporation do form themselves into a Convention under the name of the Baptist Convention of the State of New Hampshire"; and the earlier organization was dissolved. There were now two societies in the State, having the same general purposes, and it was soon found to be desirable that there should be a single society for domestic mission work. Accordingly, at the meeting

[1] The following are the contributions for the decade, 1884–1893: 1884, $8,580.88; 1885, $9,739.89; 1886, $11,041.17; 1887, $9,754.73; 1888, $10,473.61; 1889, $12,621.76; 1890, $14,794.45; 1891, $14,964.03; 1892, $18,505.92; 1893, $18,332.67.

of the New Hampshire Domestic Mission Society, June 25, 1828, it was voted to dissolve the Society, and transfer its books and papers to the Convention.

The work of the Convention from the first was prosecuted with vigor[illegible]men as Joseph Colby, its first president, Rev. [illegible]Williams, Rev. Baron Stow, Rev. Ira Pears[illegible]. Newton Brown, and Rev. E. E. Cummings, [illegible]ers, labored earnestly to advance its interes[illegible] contributions to the treasury of the Conve[illegible]ing the first ten years of its history, amount[illegible] thousand seven hundred and twenty-two [illegible]nd thirty-three cents. In 1835, the constitution was amended so as to provide for the annual appointment of an executive committee to take charge of funds for the relief of indigent widows and orphans of Baptist ministers in New Hampshire. In 1837, the donations were greatly diminished, and a debt of one thousand two hundred dollars was contracted. This was paid, and in 1840 the Convention was again ready to listen to the urgent requests of the feeble churches. Not long after, an agent and missionary were appointed, and after the war the beginnings of a permanent fund were made. A statement concerning this fund, by vote of the Convention, was included in the annual report of the treasurer in 1883.[1]

[1] Since 1883 the growth of this fund has been as follows: 1883, $11,535.75; 1884, $14,503.07; 1885, $14,865.75; 1886, $14,092.97; 1887, $17,492.47; 1888, $17,657.02; 1889, $18,230.00; 1890, $20,935.62; 1891, $20,985.62; 1892, $21,020.19; 1893, $21,520.19.

A new constitution was adopted in 1859, and the title of the organization was changed to the New Hampshire Baptist Convention. Its grand object was declared to be "to promote the preaching of the gospel in this State," and this object it has steadily kept in view, while it has not withheld its aid and influence from any other good enterprise in which the Baptists of New Hampshire should have a part.

Other organizations have been prominent in the work of the Baptists of New Hampshire. In 1830, the New Hampshire branch of the Northern Baptist Education Society was organized. This was followed in 1832 by the New Hampshire Baptist Pastoral Association; in 1834, by the New Hampshire branch of the Baptist General Tract Society; in 1837, by the New Hampshire and Foreign Bible Society; and in 1838, by the New Hampshire Baptist Anti-Slavery Society. But it was soon discovered that this multiplicity of organizations was undesirable. Much of the time at the annual meeting was consumed "in going through the dry formality of organizing these different bodies." In 1844, the Convention Board, in its annual report, called attention to the matter, and suggested a change. Several of these organizations at length disappeared, but others have since been added. The New Hampshire Baptist Sabbath School Convention was organized in 1867. In 1878, the Pastoral Association was superseded by the Conference of Baptist Ministers in New Hampshire.

The object of the new organization, as stated in the act of incorporation, is relief of "aged and disabled Baptist ministers [illegible] indigent." The New Hampshire Baptist [illegible] Society was organized in 1881.

IN VERMONT.— [illegible]nary spirit which characterized the Baptis[illegible]s of Vermont in the beginnings of their h[illegible]s still the characteristic of these churches in [illegible]ng years of the present century. Missionary so[illegible] were formed in connection with the several Associations, and earnest, self-denying men went everywhere preaching the word. Many of the churches too, had their missionary societies. Through their efforts funds were collected for the prosecution of missionary work, and the gospel was carried not only to destitute communities within the limits of the State, but to like communities in northern New York and Canada.

Moreover, with the beginnings of the foreign mission movement, a deep interest was manifested on the part of the Baptists of Vermont in giving the gospel to the heathen. In 1814, Rev. Luther Rice visited the State, and at the Shaftsbury Association, a committee, consisting of Messrs. "Kendrick, Going, and Manning, was appointed to report on the expediency of forming a society" in that vicinity for the promotion of foreign missions. The committee reported in favor of such an organization, and a society was con-

stituted. The funds it collected from year to year gave evidence of the large place which at this early day the foreign mission enterprise had in the hearts of the Baptists of Vermont.

The statistics in the Convention minutes for 1826, record the Baptist churches in Vermont as containing six thousand six hundred and twenty-nine members. In 1830, there were one hundred and twenty-two churches and eight thousand and eighty-two members. In 1831 and 1832, there were two thousand nine hundred and twenty-six additions to the churches, and in 1833, the total membership was ten thousand and ninety. In 1834, the number had been still further increased to ten thousand six hundred and eighty-two, and in 1842, to eleven thousand one hundred and one. The largest number reported in any one year by the Baptists in Vermont. Of these, however, four hundred and seventy-seven were members of churches in Canada, that were in associational relation with Vermont churches. A period of declension followed. The blight of "Millerism" fell upon many of the churches; and then came that of "Murrayism." Moreover, the anti-slavery movement, while it had noble purposes, awakened distrust and alienation, so that in many instances those of the same household were separated. It was a time too, when the churches lacked a strong, efficient leadership. In 1850, there were one hundred and four churches with a membership of seven thousand six

hundr[illegible]nd fifty-three, which was still further reduced in 1852 to seven thousand one hundred and twenty-one, the [illegible]ched in any year since 1828. In 1[illegible] discernible, and there were one hu[illegible]ed an[illegible]urches and eight thousand two hundred [illegible]three members. The removal of the New [illegible]Academical and Theological Institution [illegible]Hampton, N. H., to Fairfax, aided in b[illegible]these better days for the Baptists of Ve[illegible]he institution had an able faculty, and the w[illegible]omplished in training a faithful, evangelical bod[illegible] ministers cannot be overestimated. There was a slight falling off in membership in the last two years of the Civil War, but with the return of peace again there was growth, and the membership of the churches from seven thousand six hundred and ninety, in 1865, increased until 1870, when it was eight thousand seven hundred and seven, and the additions during the next decade carried the number up to nine thousand eight hundred and seventy. Of this number five hundred and ninety-four were connected with churches in Canada. The number of Baptist churches in Vermont in 1880 was one hundred and four. During the next decade the number of churches increased to one hundred and nine, but the membership declined to eight thousand seven hundred and fifty-six in 1890. But during this decade, according to census reports, Vermont sustained a loss in its native-born

population of two thousand nine hundred and eighty-three, while its foreign-born population gained three thousand one hundred and twenty nine; and the foreign-born population in Vermont, as in Maine and New Hampshire, is largely composed of French Roman Catholics. The Minutes for 1893, give the Baptists of Vermont one hundred churches, with eight thousand seven hundred and thirty-eight members.

At the opening of the century there were five Baptist Associations in Vermont: Shaftsbury, Woodstock, Vermont, Windham, and Fairfield. Barre (now Vermont Central) was added in 1807, Danville in 1810, Lamoille in 1812, Manchester in 1818, and Addison in 1833. A movement with reference to the organization of a State Convention was in progress in the autumn of 1823, and "The Baptist Convention of the State of Vermont and Vicinity," was organized at Brandon, October 26, 1824. In the revised constitution of October 1, 1851, the name was changed to "The Baptist Convention of the State of Vermont," and in 1873, it was again changed to "The Vermont Baptist Convention," in order to make it conform to the name given in the act of incorporation secured November 15, 1851. The object of the Convention, as stated in its constitution at the time of its organization, was "to unite the wisdom and energies of the Baptist denomination in this State and vicinity, thereby to facilitate their union and co-opera-

tion i ipporting missionary labors among the destitute, l to devise and execute other important measures for the advance of the Redeemer's kingdom." At the ... e Board of the Convention was auth... nake appropriations to the General Conv... he Baptist denomination in the Unite... hus closely connecting the work of dome... is with that of foreign missions. At the ... versary, in 1825, the treasurer reported r... he amount of two hundred and fifty-one d... rly one-half in goods. At the next anniversa... receipts in money and goods amounted to one thousand two hundred and forty-eight dollars. In 1830, the funds at the disposal of the Convention had increased to one thousand six hundred and nine dollars, while in 1832, the receipts of the Convention were two thousand three hundred and forty-seven dollars, of which about one thousand and eight hundred dollars was for the outfit, passage, and support of Rev. Nathan Brown and wife, who went from Vermont to the foreign field in that year. The work continued to be prosecuted with vigor, but in 1837, a year of general financial disaster, the receipts fell off from two thousand and six hundred dollars, in 1836, to eleven hundred and forty dollars. In that year the American Baptist Home Mission Society recognized the missionaries of the Convention in Canada as its own, the appointment and oversight remaining with the Convention.



During the next decade, the work of the Convention suffered from what has well been called a spiritual paralysis. One of the most keen and accurate observers in the State, referring to that period a few years ago, said: "We had no adequate supply of even partially trained men in the ministry to meet the evils that came like a flood." The report of the Board, in 1848, commenced: "We are afflicted, and we would be humbled in view of our low condition as a Convention." But during the next decade hope again revived. Enlarged contributions came into the Convention treasury. During the years from 1840 to 1850, only five thousand one hundred and thirty-three dollars was received; but in the ten years from 1850 to 1860, the amount was twenty-three thousand three hundred and fifty-one dollars.

The next decade, the period of the Civil War, was one in which the energies of the people were severely taxed. Yet the receipts for Convention work were twenty-two thousand nine hundred and sixty-six dollars, or about four hundred dollars less than during the preceding decade. The brethren were not unmindful of the exhortation of the Board in the annual report for 1864: "Let it not be said of us that in the midst of internal convulsions and civil war we were unequal or recreant to the work given us to do." They took hold of the work with added vigor. In 1869 and 1870, a missionary evangelist was employed by the Convention, yet without expense to its

treasu[illegible] and his labors were blessed to the refreshing of the churches and the conversion of souls. For several ye[illegible] was a period of financial depression, [illegible]ning of 1879, the Convention treasury [illegible]sand five hundred and fifty dollars in de[illegible]as paid, and the Convention entered upo[illegible]singly aggressive work. The contributions [illegible]sed from year to year. A State missionary [illegible]yed in 1887. The permanent fund, whic[illegible] amounted to two thousand four hundred a[illegible] dollars, had increased in 1886 to sixteen thou[illegible]ree hundred and sixty-five dollars and twelve cents, and it is now nineteen thousand nine hundred and sixty-five dollars and twelve cents.[1]

The Vermont Branch of the Northern Baptist Education Society was organized in 1830, but was merged into the Convention in 1845. The Vermont Bible Society, auxiliary to the American and Foreign Bible Society, was organized in 1837, and this too was merged into the Convention in 1847. The Vermont Baptist Anti-slavery Society was organized in 1842, and like the Education and Bible Societies answered the ends for which it was organized and then was dissolved. The Vermont Baptist Historical Society was organized in 1876.

[1] The benevolent contributions of the Baptist churches in Vermont for the decade 1884 to 1893 were as follows: 1884, $7,502; 1885, $7,712; 1886, $9,223; 1887, $9,453; 1888, $9,630; 1889, $9,280; 1890, $8,771; 1891, $11,267; 1892, $11,553; 1893, 12,924.

CHAPTER XI.

PROGRESS SINCE EIGHTEEN HUNDRED (*continued*).

IN MASSACHUSETTS.—The Baptists of Massachusetts, at the opening of the century, had secured a vantage ground which enabled them to prosecute their work under much more favorable circumstances than had hitherto been possible. As the hand of persecution was restrained, the churches were allowed to follow the peaceful ways which had been denied to their fathers, and in the enjoyment of the favor of God their membership was greatly increased.

In 1812, there were within the limits of the State about seventy Baptist churches, with a membership of about eight thousand. The report of the Convention, in 1824, gives the number of associated churches as one hundred and thirty-nine, with twelve thousand seven hundred and forty-three members. But twelve of these churches, with two thousand one hundred and sixty members, were in Rhode Island; and five churches, with two hundred and fifty-eight members, were in New Hampshire. The number of churches in Massachusetts, therefore, was one hundred and twenty-two, and the membership in the State was ten thousand three hundred and twenty-five. In 1830,

there we... one hundred and seventy-two churches and fifteen thousand eight hundred and twenty-four members; and in 18... two hundred and nine churches and twe... sand six hundred and eighty-four membe... 3 alone there was a gain of five churche... thousand five hundred and sixty-five memb... 1850 the number of churches had increa... undred and forty-five and the membersh... y-one thousand three hundred and forty-f... the close of the next decade there were tw... dred and sixty-eight churches, with thirty-six thousand two hundred and fifty members. During the Civil War there was a slight loss in the number of churches and church-members; but, in 1870, at the close of the decade, with two churches less than in 1860, there was a membership of forty thousand four hundred and twenty-one. In 1880, the number of churches had increased to two hundred and ninety, and the church membership to forty-nine thousand and one. There was a still further increase in the next decade; and, in 1890, there were three hundred and eleven churches, with a membership of fifty-nine thousand and fifty-six. In 1891, there were three hundred and eleven churches, with fifty-nine thousand seven hundred and eighty-five members; in 1892, three hundred and eleven churches, with sixty-one thousand one hundred and fifty-one members; and in 1893 this number was still further increased to three hundred and fifteen

churches and sixty-three thousand one hundred and four members.[1]

Unlike the Baptists in Maine and Vermont, the Baptists of Massachusetts in recent years have not performed their work in the presence of a constantly diminishing native-born population. The gain in the native-born population in Massachusetts, from 1880 to 1890, was two hundred and forty-two thousand two hundred and twelve. Indeed, the gain of the native-born population of Massachusetts during the decade was greater than that of the foreign-born, which amounted to two hundred and thirteen thousand six hundred and forty-six.[2]

Reference has already been made to the organization of the Massachusetts Baptist Missionary Society in 1802. Those who founded it had regard not only to the destitute fields within the limits of Massa-

[1] The benevolent contributions of the Baptist churches in Massachusetts are not given by themselves in the Convention minutes previous to 1889. From that time they have been as follows: 1889, $156,715.26; 1890, $167,769.03; 1891, $189,472.81; 1892, $293,476.53; 1893, 244,825.71.

[2] Many of the Massachusetts churches were connected with the Warren Association in the early part of the century. The following Associations have been organized since 1800: Sturbridge (1801); Boston (1811); Westfield (1811); Worcester (1819); Old Colony (1822); Wendell, formerly Miller's River (1824); Salem (1827); Berkshire (1828); Franklin (1830); Barnstable (1832); Taunton (1835); Wachusett (1842); Boston, South (1848); Boston, North (1848); Lowell (1850), dissolved 1866; Merrimack River (1866); Framingham (1872); Boston, West (1893); Boston, East (1893).

chuset- but also to those new settlements beyond, where here was equal need of the presence of the Chri ently they had no adequate co nitude of the work thus contempl rticle of the constitution there was ssolve the society when the purpc if shall render its existence no lo The Missionary Society continued n w irty years without any material change tution and design. Its original founders nearly all passed away, and its labors were constantly becoming more extensive and pressing. The American Baptist Home Mission Society was then formed. The men who were prominent in this organization had been connected with the Massachusetts Baptist Missionary Society, and the latter became auxiliary to the new Society.

The Baptist Convention of the State of Massachusetts was organized November 10, 1824; and a Board, called the Board of Domestic Missions of the Massachusetts State Convention, was appointed to conduct the missions within the limits of the Convention. The field of operations was designated in this way from the fact that twelve churches in Rhode Island, with two thousand one hundred and sixty members, and five churches in New Hampshire, with two hundred and fifty-eight members, were connected with the Massachusetts Convention. The importance



of recognizing the needs of the destitute churches was emphasized by Rev. Francis Wayland, Jr., then pastor of the First Baptist Church, Boston, who, in a report recommending that the principal efforts of the Convention should be directed to the support of domestic missions, said this was not on account of any indifference to foreign missions, but because provision for the work of foreign missions had otherwise been made; and the hope was expressed that two or three, if not more, missionaries might be constantly employed among the destitute churches. In 1834, a committee was appointed by the Convention to confer with the Massachusetts Baptist Missionary Society, with a view to a union of the two organizations. It was finally decided to bring together in one society the Baptist Convention of the State of Massachusetts, the Massachusetts Baptist Missionary Society, and the Western Baptist Educational Association, the latter a society organized in Boston, May 30, 1832, for "the promotion of common schools and education generally in the valley of the Mississippi under the instruction of pious and competent teachers." The union of these organizations was effected March 4, 1835, under the title of "The Massachusetts Baptist Convention."

For several years after this change, the Convention prospered in its work. A secretary was employed, who devoted his whole time to its interests. The destitute churches were aided, and as an auxiliary to



the American Baptist Home Mission Society, the Convention sent funds to that organization. Next to New Y[illegible]k, the [illegible] of Massachusetts were for years the [illegible]t[illegible] [illegible]ıtors to the funds of the Home [illegible]

But by [illegible]l [illegible]f circumstances this prosperity wa[illegible] [illegible]f [illegible]tinuance. The Convention became greatly e[illegible] [illegible]d in its operations, and in order to reduce i[illegible] [illegible]s the services of the secretary were relin[illegible] the appropriations to the churches were disco[illegible]l and attention was turned to the liquidation of the debt. In 1841, the announcement was made that all liabilities had been paid. Measures were now adopted to give the Convention increased life and efficiency. A secretary was employed, and added funds began to come into the treasury. In May, 1846, the American Baptist Home Mission Society severed its connection with all auxiliary societies, and the Massachusetts Baptist Convention limited its work to its own field. In some years it employed two missionaries, and in others only one. Sometimes it had a secretary devoting his whole time to the work, and then again one rendering only such service as he could snatch from pastoral duties. But the Convention continued its work with the most encouraging results. Of the two hundred and sixty-five churches in the State in 1867, only eighty-seven had been independent of the Convention's aid. In the report of the Board that year it was stated that

all the churches in the Miller's River Association; all but two respectively in the Franklin, Old Colony, and Sturbridge; all but three in Barnstable; all but five respectively in the Berkshire and Westfield Associations; had during some period in their history been dependent on the Convention's treasury. Of the seventy churches in the two Boston Associations, thirty-nine had participated in its benevolence, while the Salem was the only Association in which more than half the churches had been wholly independent of its fostering help.

In 1869, by the settlement of the Bumsted will case, valuable property came into the possession of the Convention. From other sources, year by year, its permanent funds were largely increased. There was also an increase in the contributions of the churches. Larger donations accordingly were made to the churches. In recent years appropriations have been made for removing church debts, and providing suitable houses of worship in fields especially needing them, and for developing new interests. In four years from 1888, the amount of seventy-five thousand dollars was taken from the permanent fund and devoted to building and repairing church edifices, and paying debts incurred in church building.[1]

[1] The increased appropriations in recent years is shown by the following table: 1884, $14,995.56; 1885, $17,427.67; 1886, $14,201.83; 1887, $19,935.15; 1888, $32,187.12; 1889, $30,062.59; 1890, $44,419.64; 1891, $29,130.57; 1892, $31,013.89; 1893, $48,399.96.



The Massachusetts Baptist Charitable Society has for its object the relief of widows and orphans of deceased Baptist ministers in the State of Massachusetts. It was incorporated February 3, 1821. Before this time several associations in the State had funds for such relief; after the organization of the general society these transferred their funds to its treasury. During the first twenty years of the society's history its contributions were one thousand eight hundred and forty-two dollars. During the next twelve years they amounted to eight thousand nine hundred and seventy-eight dollars; from 1854 to 1864 to twelve thousand eight hundred and sixty-three dollars; from 1864 to 1874 to twenty-one thousand one hundred and sixty-five dollars; from 1874 to 1884 to sixteen thousand six hundred and thirty-four dollars; from 1884 to 1893 to twenty-six thousand four hundred and eighty-eight dollars and seventy-eight cents. The permanent fund at the present time is thirty-seven thousand five hundred and eighty-five dollars and fifteen cents. In 1886, the legislature of Massachusetts authorized the society to hold property to the amount of one hundred thousand dollars.

The Conference of Baptist Ministers in Massachusetts was organized in 1830. Its original design was to promote the improvement and efficiency of its members. But from its origin the condition of aged and disabled ministers in destitute circumstances, and



the duty of providing in some way for their relief, were subjects of frequent and earnest consideration. In 1861, the Conference instructed its officers to apply for an act of incorporation. The act was secured in 1862, and at the meeting of the Conference in October, 1862, the act having been accepted, the Conference reorganized under it, and entered upon its benevolent work. From 1863 to 1883, inclusive, the contributions and legacies amounted to thirty thousand five hundred and twenty-two dollars and sixty cents, and the appropriations to nineteen thousand eight hundred and twenty-three dollars. In the decade that has followed, 1884 to 1893, the contributions and legacies have amounted to twenty-nine thousand seven hundred and two dollars and fifty-four cents, and the appropriations to nineteen thousand six hundred and sixty-six dollars. The permanent fund is thirty thousand seven hundred and forty-nine dollars and ninety-eight cents.

September 14, 1791, at the meeting of the Warren Association at New Rowley, now Georgetown, Mass., Rev. Samuel Stillman, of Boston, laid before that body "a plan for the formation, within the Association, of an institution whose object should be to aid persons preparing for the ministry." Dr. Stillman stated that he had received this plan from a friend, and it has been conjectured that this friend was President Manning. The plan, however, was signed "A. B."; furthermore, Dr. Manning's name was not men-

tioned in connection with the plan, and as his death occurred a little more than a month before the meeting of the ion, it would seem that his relation to it have been asserted if he had been its au he plan is printed in the minutes of the A Association for 1791, and it contemplated t of a fund by collections in the churches "for ose of assisting such young men of the Bapti nation as may appear to be suitably qualified inistry," in securing a collegiate education.

The plan was unanimously adopted. The Board of Trustees, under the name of the Trustees of the Baptist Education Fund, consisted of twelve members, increased to thirteen by the Association in 1793, and by act of incorporation in 1794. The rules provided that "so many of the Baptist Fellows of Rhode Island College who are members of churches, shall be Trustees of this charity; the remaining number shall be elected by ballot by the Warren Association." Of the five Fellows of the college who were eligible as Trustees, only two were from Rhode Island; the other three, and all the Trustees elected by the Association, were residents of Massachusetts. In fact at that time only one Rhode Island church, the First Baptist Church in Providence, was connected with the Warren Association. The charter too, required that all the meetings of the Trustees should be held in Boston, or elsewhere in Massachusetts. Moreover, neither of the first two

Trustees from Rhode Island ever attended a meeting of the body. It is evident, therefore, that members of Massachusetts churches were very largely prominent in this movement to establish a Baptist education fund. Furthermore, it would seem that the fund itself, only the interest of which was available for the purpose in view, in its gradual accumulation came very largely from Massachusetts sources.

In 1811, many of the Massachusetts churches withdrew from the Warren Association, and formed the Boston Association. The First Baptist Church in Boston, however, retained its connection with the Warren Association until 1827. The Warren Association, in 1812, voted that no change should be made in its relations either to the Education Fund or the Massachusetts Baptist Missionary Society, but that the two organizations should "be managed as they have heretofore been." In 1814, in order "to supply the deficiency of the Education Fund," the Massachusetts Baptist Education Society was formed at a meeting of the Boston Association at South Reading, now Wakefield; and the Society was incorporated February 10, 1818. James Colman, whose name is a familiar one in our early missionary annals, was the first to receive the aid of this society. At the time of its organization the Society had no funds. The churches, however, came to its support, and a bequest by Mr. John Cornish became the foundation of a permanent fund. The Education Fund in the

Warren Association continued to be managed as hitherto, but in 1824, by authority from the legislature [illegible] fund was divided equally betw[illegible]s Baptist Education Society and the [illegible] of the Warren Association, each rec[illegible]d eight hundred and thirty-two doll[illegible] cents."[1]

[illegible]setts Baptist Education Society bec[illegible] Baptist Education Society, and the Mass[illegible]ptist Convention at its meeting at Southbridge, [illegible]er 28, 1830, passed a resolution, "That we consider the enlargement of the Massachusetts Baptist Education Society into the Northern Baptist Education Society as a most auspicious measure." In 1831, the new organization had more than one hundred beneficiaries upon its rolls. This is a much larger number than at the present time, the report for 1893 giving the number of beneficiaries as eighty. It is gratifying to notice that the friends of the Society have multiplied. The permanent fund has been largely increased in recent years. In 1870, the permanent fund was twenty-five thousand two hundred dollars; and in 1880, it had increased to thirty-four thousand dollars. When the charter of the Society was granted in 1830, it was provided that "the said Society should at no time

[1] See valuable historical papers by R. C. Mills, D. D., printed in connection with the annual reports of the Northern Baptist Education Society in Massachusetts, Minutes for 1892 and 1893.

take, hold, or possess, in real or personal estate, a greater amount than sixty thousand dollars upon a just valuation." In 1885, the permanent fund was fifty-four thousand three hundred dollars, and the legislature of Massachusetts amended the act of incorporation, enlarging the amount it was authorized to hold to one hundred thousand dollars. In 1890, the permanent fund had still further increased to seventy-two thousand seven hundred dollars. It is now, 1893, seventy-four thousand two hundred dollars. The appropriations to beneficiaries in 1893 were eight thousand four hundred and sixty-five dollars and sixty-four cents.

IN RHODE ISLAND.—In 1825, there were in Rhode Island forty-four Baptist churches with a membership of three thousand eight hundred and eighty-seven. Revivals in 1829 added large numbers to the churches. Little attention was paid to statistical matters in the Convention reports until 1843, when the forty Baptist churches in the State reported six thousand four hundred and eleven members. The revivals of 1840–43 added largely to the membership of the churches, but the alienations created by the Dorr Rebellion, and the evil influences that attended "Millerism," weakened the efforts of the churches, and little progress was made for quite a number of years.

In 1844 there were forty-one churches, with seven

thousand three hundred and thirty-one members; and in 1845, although the churches had increased to forty-three, the mem[illegible]had declined to seven thousand two hundr[illegible]wenty-four. In 1850 there were seven tho[illegible]hundred and seventy-eight members in f[illegible]churches. During the next decade there w[illegible]of one church and the membership was in[illegible]gely by the revival of 1858, to eight thous[illegible]t hundred and forty-nine. While the Ci[illegible]was in progress there was a decline in membe[illegible]the Minutes for 1865 giving the total as eight thousand five hundred and fifteen. During the second half of the decade, however, the additions increased the membership to nine thousand three hundred and sixty-three in 1870, and the number of churches during the same period increased from fifty to sixty. In 1880 there were fifty churches and ten thousand seven hundred and nineteen members; and in 1890, sixty-nine churches and twelve thousand and thirty-nine members. The Minutes for 1893 give the number of churches as seventy-five, and the membership as thirteen thousand one hundred and twenty.

The Baptists of Rhode Island co-operated with the Massachusetts Baptist Missionary Society from the time of its organization in Boston, May 26, 1802, and were represented on its first Board of Trustees by Rev. Stephen Gano, pastor of the First Baptist Church in Providence. Under the auspices of this

Society, Rev. Asa Niles, in the summer of 1805, labored three months in Warwick, East Greenwich, and North Kingston. In 1808 Dr. Gano visited that part of the State lying west of the Bay and the Blackstone River, preaching every day and evening during his missionary journey. In the Minutes of the Warren Association for 1810, among the contributions for "Missionary concerns," is the contribution of one hundred and thirty-two dollars and ninety-four cents from the "Female Mite Society" in Providence. The Baptists of Rhode Island continued to co-operate with the Massachusetts Baptist Missionary Society until the organization of the Rhode Island Baptist Convention.

At the meeting of the Warren Association at Attleboro, September 7, 1824, "brethren Gano, Wayland, and Hall were appointed a committee to consider the expediency of forming a Convention of the Baptist denomination of the States of Massachusetts and Rhode Island." In their report this committee introduced resolutions approving "of the formation of a State Convention on the basis of the plan proposed at a meeting in Boston," May 26, but they suggested that the name should be "The State Convention of Massachusetts and Rhode Island." The report was adopted, and six members of the Association, with Dr. Gano as chairman, were appointed to represent the Association in the meeting called for the purpose of organizing the Convention. For some

reason, however, the plan of forming a Convention of Baptists in these two States was abandoned, and May 12, 1[illegible] the churches in Rhode Island and [illegible]y e First Baptist Church, Providence, a[illegible] ing a proposed constitution, adjourned un[illegible]l, in order to give time for further reflect[illegible]ne reassembling of the delegates, the con[illegible]fter some modification, was adopted. [illegible]corporation passed by the General Asse[illegible]October session, in 1826, indicated the object o[illegible]nvention in designating it as "The Rhode Island Baptist State Convention for Missionary and other Purposes."

Of the churches connected with the Convention at the time of its organization, three were in Massachusetts, viz., the churches in West Wrentham, Attleboro, and New Bedford. For several years a portion of the funds of the Convention was appropriated for missionary labor in Massachusetts. The foundations of the First Baptist Church in Fall River were laid by a representative of the Rhode Island Baptist Convention, and the Convention, in 1832, held its annual meeting in Fall River. An appropriation of four hundred dollars, which the Massachusetts Society made to the Convention in 1832, therefore, was in effect the refunding of money which the Convention had expended across the Massachusetts border. The income of the Convention in the first year of its history was three hundred and

twenty-five dollars, and more than two thirds of this amount was devoted to the foreign mission work, in which the Baptists of Rhode Island had taken a deep interest from its commencement.

A paper called the "Rhode Island Religious Messenger" was published in 1826, and was recommended by the Convention to the Baptists of the State; but it failed to receive adequate support, and was discontinued after several years, although in 1827, it was stated that the objects of the Convention were "Foreign and Domestic Missions, the education of pious young men for the ministry, and the publication of a religious newspaper."

In 1832, students in Brown University contributed forty-four dollars and fifty cents to the missionary work of the Convention, and among the contributors were Jonah G. Warren, afterward corresponding secretary of the American Baptist Missionary Union, James T. Champlin, afterward president of Colby University, and Edward A. Stevens, afterward a missionary in Burma; while among those who are mentioned in the annual report that year as having performed gratuitous missionary service was "Tutor Wayland, of Brown University."

Good work was done from year to year as funds were provided by the contributing churches. At the meeting of the Convention held in Providence, April 14, 1841, measures were adopted by which the Convention was brought into close relations with the

Amer...n Baptist Home Mission Society, through the ac ptance of an auxiliary connection with that body. riations increased from year to low.[1]

These ions represent also the enlarge recent years. In 1889, the Con plan of concentrating efforts e y especially needy field, giving the chu eld the privilege of appealing dir hes for assistance. The wisdom of the pla confirmed, and the Convention annually app committee on "Concentration of Effort." The permanent fund, as given in the Minutes for 1893, is fifty-three thousand and sixty-five dollars and eighty-four cents.

After the gradual withdrawal of the Massachusetts churches from the Warren Association, the Rhode Island Baptist churches remained to preserve its name and to perpetuate its influence. In 1844, the Providence Association was organized, and a

[1] They were $141 in 1829; $851 in 1832; $614 in 1835; $733 in 1838; and $1,170 in 1842 was increased to $2,734 in 1843; but only once, in 1847, when the amount was $2,157, did the appropriations exceed two thousand dollars until 1865, when the amount was $2,065. In 1869, the amount of the appropriations was $3,094; in 1873, $3,437; and this was increased to $3,635 in 1874; and $3,950 in 1875. During the next ten years for the most part the appropriations were below three thousand dollars. Since that time they have been as follows: 1885, $4,506; 1886, $5,547; 1887, $5,642; 1888, $5,067; 1889, $7,354; 1890, $4,915; 1891, $9,619; 1892, $7,934; 1893, $9,076.

third Association, the Narragansett, was added in 1860.

Reference has already been made to the "Baptist Education Fund" instituted at the meeting of the Warren Association in 1791. Up to 1816 the business of the Fund was a part of the regular business of the Association. At a meeting of the Association at Pawtucket, September 11, 1816, a committee was appointed to consider the expediency of forming an Education Society. The committee reported that it was both "expedient and laudable that this Association form, within itself, immediately, an Education Society, which may be instrumental in the promotion of an able and evangelical ministry in the Baptist denomination." The report was accepted, and the committee at once submitted a constitution, which was read and adopted. An act of incorporation for the Education Society was secured from the General Assembly of Rhode Island in 1823, and in the division of the Fund authorized by the legislature of Massachusetts, the Education Society received one thousand eight hundred and thirty-two dollars and forty-two cents. In 1830, the constitution of the society was modified, and the society became a branch of the Northern Baptist Education Society. In 1842, its name was changed from "The Baptist Education Society" to "The Rhode Island Baptist Education Society," and severing its relation to the Northern Baptist Education Society, it continued its

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hundred and twelve, while the membership was increased by only thirty-seven (eighteen thousand eight hundred and forty-three). In 1880, there were one hundred and nineteen churches in the State, and twenty thousand six hundred and eighteen members; and in 1890, one hundred and thirty churches, and twenty-two thousand two hundred and thirty-nine members. In 1893, the churches had increased to one hundred and thirty-seven, and the members to twenty-three thousand one hundred and fifty-eight.

In Connecticut, as in Massachusetts and Rhode Island, the conditions for growth in recent years have been more favorable than in the northern New England States. The percentage of gain in the native-born population has not been equal to the percentage of gain in the foreign-born population; nevertheless, in Connecticut, during the decade from 1880 to 1890, the gain in the native-born population was seventy thousand and forty-two, while in Maine and Vermont there was a loss in the native-born population of ten thousand nine hundred and twenty-one.

The Baptists of Connecticut, very early in the century, adopted measures for promoting domestic missions. The Connecticut Baptist Missionary Society was organized October 3, 1811. Under the auspices of this society the work was prosecuted with great vigor. August 31, 1814, the Connecticut Society auxiliary to the Baptist Board of Foreign Missions was founded with special reference to work

in f gn lands, but it also soon directed attention to the wo k of domestic missions. At the meeting of the I ebruary 5, 1817, it was voted u p dollars to Rev. James Davis f ice. Mr. Davis was the first mi t out by this society for ser f the State, and it was voted th be requested to continue his missio her missionaries for the home field were subsequent years; and in 1820, recognizing ... er scope of the society's work as developed ... organization, the name of the society was changed to "The Connecticut Baptist Missionary Society"; and "the Board," in the quaint language of its records, "met with enlarged hearts and liberal views toward the domestic field." It was at this meeting that, after much deliberation, "it was resolved to send Rev. Oliver Wilson as a missionary pastor to New Haven." Other ministers also received missionary appointments. Zeal for foreign missions had not waned, but the importance of mission work at home was receiving wider recognition.

At the annual meeting of the Hartford Association, October 2, 1822, a committee was appointed to consider the expediency of forming a Convention of the Baptist churches in Connecticut. This committee reported favorably, and delegates from the churches were invited to meet in Suffield on the first Wednesday

in November, 1822, for the purpose of framing a constitution for such a Convention. At this meeting a draft of a constitution was proposed, and having made arrangements to submit the same to the churches, the delegates adjourned to meet in Hartford, October 29, 1823. At this meeting the proposed constitution was considered, and on the following day it was adopted. November 5, 1823, the Connecticut Baptist Missionary Society voted to transfer its books and papers to the new organization, and then dissolve. The Convention was incorporated by the legislature of the State in May, 1824, under the name of "The General Convention of the Baptist Churches of the State of Connecticut and vicinity." In May, 1829, the name was changed to "The Connecticut Baptist Convention."

But the interest of the Baptists of Connecticut was not confined to domestic mission work within the limits of the State. At the meeting of the Convention in 1832, it was voted to make the Convention auxiliary to the American Baptist Home Mission Society. At a later date, in the time of the American and Foreign Bible Society, the constitution of the Convention was amended so as to include among its objects "circulating the unadulterated word of God." In a revision of the constitution in 1876, the word "unadulterated" was stricken out and the language of the article was otherwise modified.

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dollars had been raised for an institution to be located at Suffield. This was the beginning of the Connecticut Literary Institution at Suffield. These two aims the Connecticut Baptist Education Society has continued to keep in view. It has aided young men in their preparation for the work of the Christian ministry, and it has also aided the institution at Suffield by enlarging its funds and adding to its educational facilities. In 1832, the society voted to co-operate with the Northern Baptist Education Society, and an auxiliary relation existed for a short time, but during the greater part of its history the society has maintained an independent position.

The Connecticut branch of the Baptist General Tract Society was organized in 1830. In 1843, the society voted to close its accounts, and the work of the society was transferred to the Connecticut Baptist Sunday-school and Publication Society; and in 1845, this organization was merged into the State Convention.

The Connecticut Baptist Bible Society, organized in 1836, was auxiliary to the American and Foreign Bible Society. In 1844, the society also transferred its interests to the State Convention.

The Conference of Baptist Ministers in Connecticut was organized in 1882.



CHAPT

THE SUNDAY-SCI

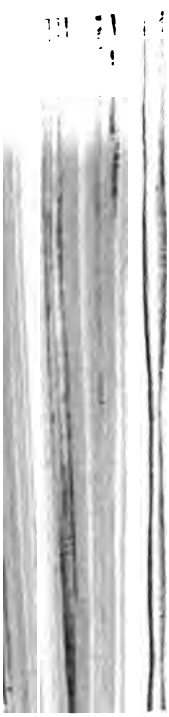
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access to the full means of information current at that period, had never heard of a Sabbath-school."

In Boston, the Sunday-school movement had its beginnings in connection with the Charles Street Baptist Church, of which Rev. Daniel Sharp was pastor. Mrs. Sharp had become interested in the Sunday-school work that had been inaugurated in New York by Mrs. Isabella Graham and her daughter, Mrs. Divie Bethune, and was impressed with the importance of establishing a similar work in Boston. Accordingly, in June, 1816, the Charles Street Baptist Sunday-school was organized.

The report made to the Massachusetts Sabbath School Union, in 1826, states that there were two schools connected with the Charles Street Church, a "Male Sabbath-school," and a "Female Sabbath-school." Of the former the report says: "Since the commencement of this school in 1816, there have been connected with it at different times six hundred and twenty boys, under the care of twelve directors and seventy teachers, fourteen of whom became professors of religion subsequently to their connection with the school, and six of their number have been licensed to preach the gospel, three of whom are settled in the ministry. The female Sabbath-school contained two hundred and five girls, under the care of seventeen teachers. Two scholars have professed religion since their connection with the school. At the commencement of the school in 1816, most of the



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dred and sixty volumes, and is found interesting and useful. The Sabbath-school monthly concert has been regularly observed."

The "Lord's Day School Association" connected with the First Baptist Church, Charlestown,[1] Rev. Henry Jackson, pastor, had three schools, "one for males, one for females, and one for both sexes in a remote part of the town, which is governed and taught by females. They contain together three superintendents, six managers, and twenty-three teachers, with one hundred and ninety-two scholars. Three teachers have become professors of religion since their connection with the school."

These statements give us an interesting glimpse of the Sunday-schools of that period. Many of the teachers were not professors of religion. Conversions among the scholars were few. The study of the Bible included the search for proof-passages. Already there were Sunday-school libraries. Teachers' meetings were held, and also the Sunday-school monthly concert.

At first the Sunday-school movement was confined to the cities and larger towns. But Sunday-schools were soon to be found also in the rural communities of New England. So far as is known, the school

[1] It is said that this was the first Baptist Sunday-school organized in Massachusetts. In the Minutes of the Boston North Baptist Association for 1891-92, page 25, it is said that this "Sunday-school was organized about 1813."



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tion on Sundays in a house on Olney Street. The school was continued until 1819. Others, who desired to be engaged in a like service, met in Dr. Gano's study in 1818, to devise measures for the establishment of a Sunday-school. "Henry Jackson was there, at whose suggestion the company had met; Rufus Babcock, Elisha Andrews, and other young students from the college, together with young men, residents of the town; the pastor's daughters were there, and other young ladies; and these young Christians mingled together their prayers and deliberations under the guidance of the pastor." The result of this meeting was the formation of a union school, which was held at noon on Sundays in the town house. This undertaking suggested to some of these young Christians the need of a Sunday-school connected with the First Baptist Church, and such a school was organized May 30, 1819, with about forty scholars. Prof. John L. Lincoln, in his history of the school, says that "the older members of the church held aloof from the new movement with some apprehensions. They thought that the teaching of a school on Sunday would be an encroachment on sacred time, and they feared that there might be a falling off in parental instruction and so in family religion."

As Sunday-schools multiplied in the several States, and their value to the churches was recognized, it was deemed advisable that those especially interested in Sunday-school work should come together for the



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support to foreign missions and Sunday-schools . . . by draining the country of money and starving our own ministry?" The Association was equal to the occasion, and replied that if those who asked the question have so deprived themselves of the gospel at home, they are desired to reform and support the ministry among themselves. "But as far as their information extends the . . . ministry is best supported in those places where the greatest efforts are made to send the word of life to the destitute."

The Maine Baptist Sabbath School Union was organized at Topsham, October 7, 1834. At the annual meeting of the Union, in 1835, the secretary of the Massachusetts Baptist Sabbath School Union was present, and laid before the Society a plan for a Sabbath School Convention to be composed of delegates from the several Sabbath School Unions in New England; and delegates to the proposed Convention were chosen. It having been suggested that Unions auxiliary to the Maine Union should be formed in each of the Associations to hold their meetings in connection with the Associations, it appeared in the annual report of the Union, in 1836, that eight auxiliary Unions had been formed, viz.: York, Cumberland, Oxford, Bowdoinham, Waldo, Penobscot, Hancock, and Kennebec.[1] It was also stated that in the vicinity of Waterville twenty

[1] The summary of statistics gave 225 schools, 1,471 teachers, and 10,408 scholars, with 102 conversions.



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The annual statistics show that from the organization of the Union there had been a steady and most encouraging increase. "We are sorry to observe," says the report for 1835, "that there are yet twelve or thirteen churches in our six Associations that have not reported any schools this year."

The New England Sabbath School Union was organized at Lowell, Mass., January 20, 1826, and at the meeting of the New Hampshire Union, October 20th following, it was voted "that this Union become auxiliary to the New England Sabbath School Union." But the desire for a still wider fellowship in Sunday-school work was soon manifested, and at the meeting of the New Hampshire Baptist State Convention in 1839, a resolution was adopted in favor of the organization of an American Baptist Sabbath School Union. The New Hampshire branch of the Baptist General Tract Society, organized June 28, 1834, changed its constitution October 29, 1840, and as the New Hampshire branch of the American Baptist Sunday-school and Publication Society became connected with the National organization. But a separate organization soon

were connected with it 27 schools, 212 teachers, and 1,222 scholars. Between 1829 and 1835, the schools increased from 27 to 91, the teachers from 212 to 857, and the scholars from 1,222 to 6,683. The number in Bible classes during the same years increased from 170 to 1,287; and the volumes in the libraries from 1,116 to 10,981. There were 4 baptisms reported in 1829, and in 1836 the number was 509.

seemed desirable, and June 29, 1843, the State Conve[illegible] by request of the New Hampshire Society, took [illegible]ess of the branch in New Ham[illegible]the New Hampshire Baptist Sab[illegible]also voted to transfer its interests [illegible]pshire Baptist State Convention.

For several years [illegible]tion appointed a committee on Sunday-[illegible] this committee made a report at the ann[illegible]g. But even the appointment of this com[illegible]as at length discontinued. In 1854, however, a committee on Sunday-schools was again appointed by the Convention, and this committee in its report recommended that a similar committee should be appointed at the next anniversary; also, that the Convention should co-operate with the New England Sabbath School Union. This committee, in 1855, presented a report, but regretted its inability to furnish any statistics. It was suggested in the following year that the Associations should adopt measures for securing statistics of the Sunday-schools, and that the statistics should be published in the Minutes. But the statistics were not forthcoming, and the Convention, in 1863, appointed a committee on Sabbath School Statistics.[1]

[1] This committee attended to the duty thus imposed, and the statistics appeared in the Minutes. The summary showed that there were connected with the churches 114 Sunday-schools, with 823 classes, 1,016 officers and teachers, and 7,514 scholars.

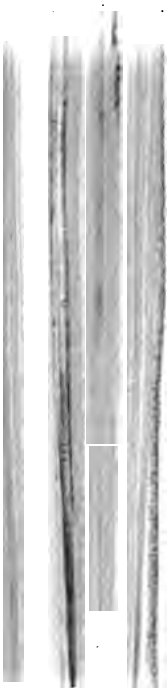


The committee adds: "Almost all the Baptist Sabbath Schools in New Hampshire sustain the Sabbath School concert. Very few maintain a teachers' meeting. In not more than one-half the schools is there a collection regularly taken for benevolent objects." In 1865, the Associations were requested to give their Sunday-school statistics in their reports to the Convention.

But the impression was evidently deepening that the Sunday-school interests of the Baptists of New Hampshire were not receiving adequate attention; and, October 25, 1867, the evening preceding the meetings of the New Hampshire Baptist Convention at Claremont, a meeting of delegates and other representatives of the Sunday-schools of the State was held, at which the "New Hampshire Baptist Sunday-school Convention" was organized; and this separate organization has since been maintained.[1]

VERMONT.—The Vermont Baptist Sabbath School Union was organized in 1829. In 1831, from incomplete statistics, it was estimated that there were in the Vermont Baptist Sunday-schools about six thousand scholars and six hundred and fifty teachers. In organizing and visiting schools the Union, during 1830, had the services of Rev. J. Merriam, an agent

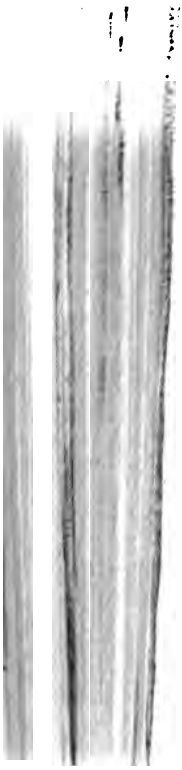
[1] The Convention has a statistical secretary who, at the last meeting (1893), reported 82 schools, 1,152 officers and teachers, 8,796 scholars, with an average attendance of 5,308.



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suggestion, however, seems not to have been adopted, for the committee on "Sabbath Schools" at the meeting of the Convention, in 1850, presented a report in which, notwithstanding the fact that the Baptists of Vermont were not giving to the subject the attention its importance demanded, it was admitted that during the preceding ten years there had been some little advance in interest in the Sunday-school movement. It was believed, however, that there was a lack of organization. "We, as a denomination," said the committee, "have no State or county organization, and but very few town or parish societies. The result is, we have no means of reaching those not now interested, or maturing or adopting the best modes of instruction." A committee was accordingly appointed to report a plan for a more thorough organization. The report recommended "the appointment of one individual from each Association to act as a Vigilance Committee, whose duty it shall be to devise and carry out effective measures for the promotion of an increased interest in all Sabbath schools in their respective Associations, and whose chairman shall report to this Convention at its annual meetings." Such a committee was appointed, with Rev. M. G. Hodge, chairman. In its report at the next annual meeting, the committee expressed pain at "the proofs which have been found almost everywhere that Sunday-school efforts are not duly appreciated." Still, in some of the Associations conventions



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Baptists, was organized auxiliary to the American Sunday-school Union. The need of such an organization was apparent if the Sunday-school movement was to receive the attention which its importance demanded. At the Massachusetts Baptist Convention in October, 1828, attention was called to the fact that at a convention held in Cambridge in September preceding, it was recommended that measures be taken to unite all the Baptist Sunday-schools in the State with the Massachusetts Sabbath School Union; and the Convention earnestly and cordially endorsed this recommendation. From returns made to the Convention in 1830, it appeared that there were Sunday-schools connected with most of the Baptist churches in the State, and that these were generally in a prosperous condition. In 1832, the Congregationalists withdrew from the Massachusetts Sabbath School Union and established the Massachusetts Sabbath School Society. This left to the Baptists the original society; but those who were interested in Sunday-school work soon were of the opinion that a society, whose field of operations should include the New England States, was preferable, and accordingly, in 1836, the New England Baptist Sunday-school Union was organized. The Massachusetts Sabbath School Union, however, continued its work.[1]

[1] In the year 1836, it reported 12 auxiliaries, 216 schools, 2,543 teachers, and 18,464 scholars, of whom 457 united with the

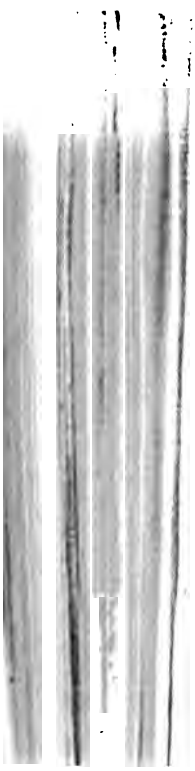
Bu[illegible]e society was evidently not in a flourishing cond[illegible], while the Convention Minutes have no refere[illegible] Sabbath School Union. At the [illegible]t Convention, in 1848, the comm[illegible]chools stated the case thus: "[illegible] Sunday-school Union has held on[illegible]ut the average amount of encour[illegible]s which had characterized it in former [illegible]sures set on foot at its present annivers[illegible] promise happy results by the consolidati[illegible] and efficiency of such organizations for our a[illegible]ation hereafter." From this time until 1884, all matters pertaining to Sunday-school work in the State were left to the various Associational Sunday-school organizations. In 1884, however, at the meeting of the Massachusetts Baptist Convention in Fall River, a committee was appointed to act with the committee of arrangements for the next meeting in making preparations for a meeting in the interests of the Sunday-school work of the State. This committee arranged for a meeting in conjunction with the Massachusetts Baptist Sunday-school Association. This Association had its origin in a convention of the Sunday-school teachers of the

church during the year. In 1838, there were reported 250 schools, 3,000 teachers, and 20,000 scholars, plainly an estimate. In 1842, the annual report of the New England Sabbath School Union gave the statistics for Massachusetts as follows: 198 schools, 2,815 teachers, 22,273 scholars, 51,983 volumes in the library, and 530 conversions.

Boston North Association, at Watertown, February 18, 1885. As there was now in Massachusetts no State Baptist Sunday-school organization, and "an evident lack of systematic planning for the formation of new schools, and the development of enthusiasm by the concentration and co-operation of Christian forces," the president of the Convention was directed to appoint a committee to confer with the executive committees of other Sunday-school conventions, with the Baptist Superintendents' Association, and the committee appointed by the Massachusetts Baptist Convention. These various committees met in Boston, June 10, 1885, and organized the Association. Its first meeting was held in Worcester, October 29, 1885. Since that time meetings have been held each year in connection with the meetings of the Massachusetts Baptist Convention. At these meetings the Sunday-school work has received deserved attention, statistics concerning the schools connected with the Baptist churches in Massachusetts have been presented, and the idea has been strongly enforced that the Sunday-school mission is the feeder to the Christian church.[1]

The Massachusetts Baptist Sunday-school Asso-tion was incorporated under the laws of Massachusetts, October 26, 1892.

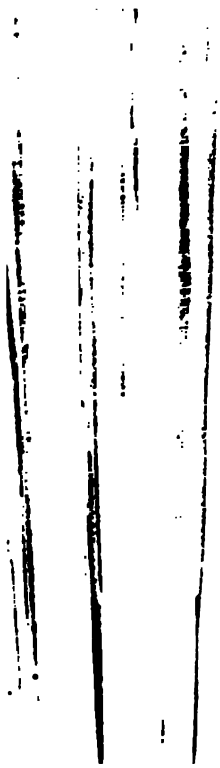
[1] At the meeting in 1886, the number of Baptist Sunday-schools in the State was given as 315, with 60,573 members. The schools, in 1892, had increased to 362, and the members to 68,746. The present number of schools (1893) is 385, with 69,832 members.



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school Association. At this meeting a committee was appointed to draft a constitution. This was presented on the following day, and "The Rhode Island Baptist Sabbath School Association" was organized. At the organization of the Association ten societies, with a membership of two thousand four hundred teachers and scholars, were represented. At the meeting of the Association, in 1842, a total of three thousand four hundred and ninety teachers and scholars was reported. Until 1851, the meetings of the Association were held in connection with the meetings of the Warren Association. In 1852, the meeting was held in connection with the State Convention. Twenty-two schools, represented by letters and delegates, reported four thousand one hundred and sixty-three teachers and scholars. At the meeting in 1853, the question of reorganization was discussed, and finally the matter was referred to a committee. The old organization was regarded as no longer in existence, and at a meeting of the State Convention, in 1854, a committee was appointed to prepare a constitution for the Sabbath School Association. A draft was submitted and adopted, the new organization being known as "The Rhode Island Baptist Sunday-school Convention." There is no reference to the new organization in the Convention Minutes for 1855. The Convention brought the Sunday-school Convention into existence and then left it to take care of itself. This it has done, and it has continued its

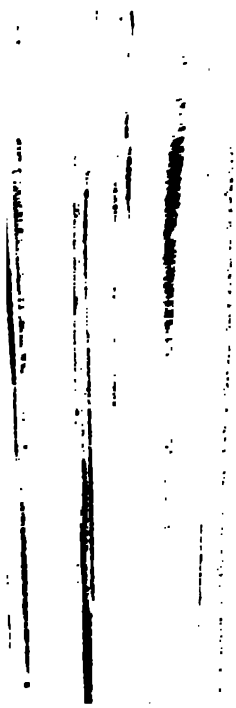


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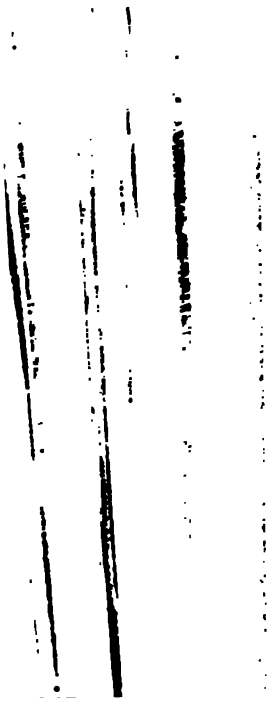
[1] There are now (1893) c
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[2] In 1832, only 37 schools, 2
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in the valley of the Mississippi. The Society, in 1836, became auxiliary to the New England Sunday-school Union. In 1837, a Sunday-school missionary was employed for a time among the feeble churches in Litchfield County. The number of conversions in the schools during the year was one hundred and sixty-three. New schools and many adult Bible classes were organized. In order that the Sunday-school movement might receive an added impulse, pastors were requested to preach at least once a year on Sunday-schools, urging their importance and suggesting methods of improvement. When, in 1842, the Baptist General Tract Society changed its name to the American Baptist Publication and Sunday-school Society, the Connecticut Baptist Sabbath School Society became the Connecticut Baptist Sunday-school and Publication Society. But the work of the Society did not seem to demand a separate organization, and in 1845 the Society voted to transfer its interests to the State Convention. At the meeting of the Convention, in 1846, the secretary was directed to secure such statistics concerning the Baptist Sunday-schools in the State as could be obtained, and print the same in the Minutes. No such statistics appeared in the Minutes that year, and in those of the following year appeared the significant note: "As only about twenty churches, out of more than one hundred connected with the Convention, have furnished the statistics of their Sabbath-schools, the



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the fact that the Sunday-school Conventions of the several Associations in the State had appointed committees for a general conference in order to devise plans and methods, ways and means, of prosecuting more efficiently and systematically the Sunday-school work of the Baptist churches in Connecticut; and the Convention appointed a committee to confer with the committees already appointed. As a result of this conference the Connecticut Baptist Bible School Union was organized in 1883; and the Convention, in 1884, expressly approved of the work of the Union during the year in gathering statistics, in securing unity in statistical reports, and in stimulating denominational Sunday-school work. A summer meeting at Crescent Beach now brings together the Sunday-school workers of the State in annual conference, in place of the meetings formerly held.



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and kindred organizations soon came into existence. In 1809, a Woman's Mite Society in Charlestown, Mass., organized by women "who engaged to pay one cent a week for the purpose of sending missionaries, who shall publish the doctrines of the cross in new settlements, and other places where the name of the Saviour is hardly known," sent to the Massachusetts Baptist Missionary Society seventy dollars and thirty-six cents collected during the preceding year. A like society in Providence, R. I., sent to the same society May 14, 1809, one hundred and fourteen dollars and twenty cents. The Women's Mite Society at Warren, R. I., constituted September 26, 1808, sent the same year fifty-five dollars. The Minutes of the Warren Association from 1808, for quite a number of years, include the contributions of these mite societies. The Minutes of the other Baptist Associations in New England at that time make mention of like contributions. In 1810, the Female Cent Society in Portland, Maine, forwarded to the Maine Baptist Missionary Society sixteen dollars and fifty cents. The Female Donary Society in North Yarmouth sent twenty dollars and eighty cents in the following year.

In 1812, the first-fruits of the Female Benevolent Society of Livermore, Maine, where George Dana Boardman, the sainted missionary, was born in 1801, amounted to fourteen dollars and eight cents.

At first these contributions were designated for home mission purposes; but information concerning

the work of foreign missions awakened interest in that enterprise, and in 1811, the Boston Female Socie rposes appropriated all its subs.. "to the translation of the Scripture xtensively and successfully by the Serampore in Bengal." Especia n Baptist churches in New England tered upon his work in Burma. s of various kinds were organized. g, weaving, and knitting societies" were mu "with a view to aid the great object of sending the gospel to the ends of the earth." From these societies year by year funds came into the treasury of the various missionary organizations. An examination of the list of donations published by these societies reveals this fact. But their number did not increase with the increase in the number of churches.

A new era with reference to woman's work in missions opened with the organization in New York, in 1861, of the Woman's Union Missionary Society. This was an undenominational society for the purpose of enlisting the interest of women in foreign missionary work. It is said to have owed its existence to the suggestion of Mrs. Mason, a Baptist missionary in Burma, and from the first there were Baptists among its members.

Not long after came the suggestion of a woman's Baptist foreign missionary society also. Mrs. C. H.

Carpenter, of the Bassein Mission, in Burma, writing November 23, 1870, to her sister, the wife of Dr. Hovey, of Newton Centre, Mass., said: "We are doing all we have strength for, but the wheels turn heavily and we see the harvest perishing for the lack of reapers. Pray for us. I am not sure that you yourselves have not a work to do for missions at home—the forming of women's missionary societies auxiliary to the Missionary Union. I believe that is the true course." Mrs. Hovey mentioned this suggestion to others, prominent among whom was Mrs. Gardner Colby, who not only favored the organization of a Woman's Missionary Society, but interested other ladies in the movement. February 11, 1871, a mission circle having been formed in the Baptist church at Newton Centre, a meeting was held for the purpose of taking into consideration the organization of a Woman's Missionary Society for the benefit of women in heathen lands, this society to be auxiliary to the American Baptist Missionary Union. It was decided to organize such a society. The draft of a constitution was prepared, circulars were issued, and April 3, 1871, about two hundred ladies met in the Clarendon Street Baptist Church, Boston. At this meeting the proposed constitution was adopted, and at an adjourned meeting held April 10, 1871, officers of the Woman's Baptist Foreign Missionary Society were elected, and the society entered upon its important work. It was the expectation of those who

organized the society that its home field would be co-extensive with that of the Missionary Union, but the organization of the Woman's Baptist Missionary Society of the West, May 9, 1871, which also was made auxiliary to the Missionary Union, frustrated this hope. California and Oregon societies were organized later. Possibly there has been a deeper interest in the work on the part of many because of the local feeling which in this way has been awakened.

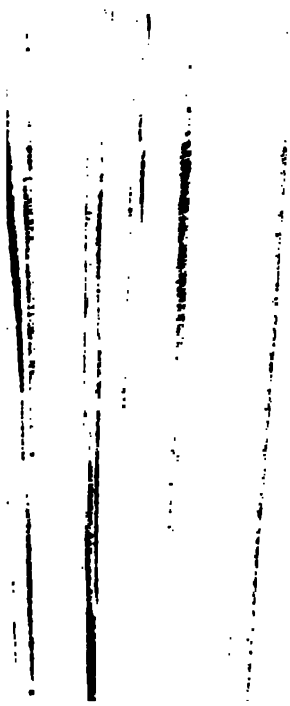
The first missionary sent out by the Woman's Baptist Foreign Missionary Society was Miss Kate F. Evans, of Plainsville, Va., who for five years had been asking the Missionary Union for employment as a missionary. She sailed for Burma, December 16, 1871, in company with the first missionary sent out by the Woman's Foreign Missionary Society of the West. The first medical missionary sent out by the society was Dr. Ellen E. Mitchell, who, in 1878, responded to a call of the Board for this service. For eight years and a half she did a noble service in Burma, traveling from place to place as her services were required. Others followed her, and have done a like patient, earnest, self-sacrificing work. Many of the missionaries of this society have devoted themselves to educational work. Indeed, with the exception of Rangoon College, the college at Ongole, and the theological institutions, the funds for schools have been furnished by the women's societies of the East and West. Funds too have been raised for

school buildings, and two of the school buildings in Japan, the Sarah Curtis Home at Tokyo, and the Mary L. Colby Home at Yokohama, bear familiar names among the home workers of the society.

A large number of native Bible women are employed by the society in the various mission fields. All of them have had such special training as the missionaries have been able to provide, while some of them, the wives of the native preachers, have had the theological training which their husbands have secured. The value of their services cannot be overestimated, as these women make their way from town to town, village to village, and entering the homes of the people make known the glad tidings, opening and reading the sacred word.[1] The society has representatives in Burma, India, Assam, China, Japan, and Africa, also in three European countries. Of the society's missionaries in Africa, one represents the colored people of the South, and is a fruit of the labors of the Woman's American Baptist Home Mission Society.[2]

[1] The whole number of missionaries supported by the society from its organization to 1893 (including those under appointment in April, 1893), is 105. In 1893, the society had 58 missionaries, 8 under appointment, 129 Bible women, 323 schools, 9,730 pupils, and the number of baptisms reported for the year was 815.

[2] In the twenty-two years of the society's work the receipts, including donations for the home for the children of missionaries, is as follows: 1872, $9,172.63; 1873, $20,158.67; 1874, $26,061.52; 1875, $20,609.89; 1876, $33,260.69; 1877, $35,025.09; 1878, $39,260.43; 1879, $41,472.77; 1880, $46,178.32; 1881, $50,010.91; 1882,

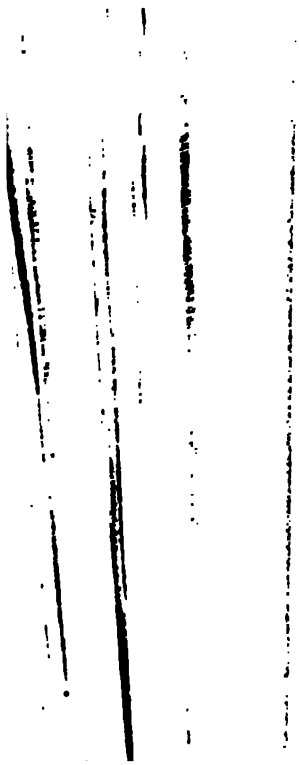


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order to escape the penalties of overwork, some of the missionaries, quite a number of years ago, secured as a sanitarium a tiny cottage at Monmagon, near Tavoy, Burma. In 1884, this cottage needed extensive repairs, and the Board very wisely decided to build a new and more suitable edifice. Here the weary workers, who find it necessary to "come . . . apart . . . and rest awhile," still have a home which has been the succorer of many.

The first president of the society was Mrs. Mary L. Colby, of Newton Centre, Mass. Deeply interested in the work of foreign missions long before the organization of the society, she brought to its councils an earnest, consecrated heart, and for nineteen years she served the society with a devotion that never flagged; but, feeling no longer equal to the responsibilities of the position, she resigned in 1890, and was made honorary president of the society, and also an honorary member of the Board for life. Her successor is Miss Sarah C. Durfee, of Providence, R. I., who for nineteen years had served most efficiently as State secretary for Rhode Island, and for fourteen years as clerk of the society and also of the Board.

The first corresponding secretary of the society was Mrs. M. H. Bixby, whose mission service in Burma had made her familiar with the work in heathen lands. In 1872, on account of failing health, she was obliged to relinquish the position,



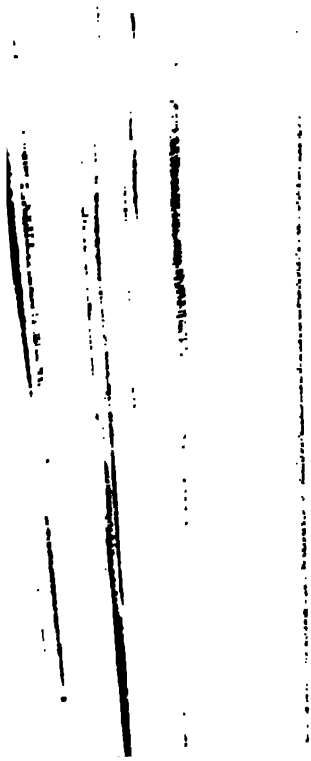
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The work of the society was at first reported in "The Missionary Magazine," in a department called "The Helping Hand." Two years later this department was transferred to "The Macedonian." In four years, having become the property of the Woman's Society, "The Macedonian" assumed the name of "The Helping Hand." In 1883, the publication of "Little Helpers," for young children, was commenced; and in 1887, "The Kings Messengers to Heathen Lands," for older boys and girls, was added. All of these publications are under the editorial direction of Mrs. C. W. Train. The society publishes a monthly letter from some one of its missionaries for the use of circles.

HOME MISSIONS.—The first Baptist woman's home mission society in New England was formed in 1803, at the First Baptist Church, Providence, R. I., under the name of the Female Mite Society of the First Baptist Church. Its object was "to aid in sending the gospel to the wilds of Western New York and Western Pennsylvania." Other societies of like character followed, and for a number of years they were independent of any general organization. After the formation of the Massachusetts Baptist Missionary Society, contributions were sent to its treasury to be used by the Board in "the frontier settlements of Vermont, Pennsylvania, and elsewhere." Later, in



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quarters at Boston was to engage in educational work, co-operating with "The American Baptist Home Mission Society," and with New England as its territory. The society with headquarters at Chicago was independent of the American Baptist Home Mission Society. The first year's work of the Boston society was mostly among the freedmen and Indians. The first teachers sent directly to the field were Mrs. Kelly and Miss Champney, to whom in 1878 work was assigned in the Indian Territory. In the early history of the society several churches would unite in the support of a teacher, but as the years passed this was less frequently done, and money was sent directly to the treasury without designating for whom or in what way it should be used.

In 1881, in answer to an urgent appeal for Christian teachers from Mr. Quarles, a colored minister of Atlanta, Ga., Miss S. B. Packard and Miss H. E. Giles went to that city under direction of the Board, "to engage in whatever educational work their judgment should dictate." Amid discouragements that would have daunted less courageous hearts, they laid the foundation of Spelman Seminary. The school began its existence in the damp, gloomy vestry of a church. At the present time its beautiful buildings, and its complete equipment for educational work, are the admiration of all who visit the institution. Much of its material prosperity is due to the munificence of Mr. John D. Rockefeller. The uplifting

influence of this seminary is felt throughout the South and in foreign lands, while the names of S. B. Packard and H. E. Giles are written upon the hearts and in the lives of thousands of colored girls who have enjoyed the advantages of Spelman Seminary. A missionary training department has recently been added to the other departments in the seminary, with the purpose of preparing young colored women to do efficient missionary work among their own people.

During the sixteen years of its existence, the Woman's American Baptist Home Mission Society has supported teachers among the Mormons, freedmen, Indians, Chinese, Mexicans, Alaskans, and others. The number of teachers from five in the first year of the society's history, has increased to fifty-eight. The society has contributed largely for the erection of school buildings at Spelman, in the city of Mexico, and at Salt Lake, and has generously aided others, and supported many beneficiaries in these schools. Some missionary work at length was done in Alaska, but the members of the Board were fully convinced that to do the best service among the Alaskans an orphanage was needed as a home for the children for whom no one seemed to care. In December, 1891, the Board voted to erect such a home at a cost of ten thousand dollars. The orphanage has been completed and the society has a well finished and furnished building, and the institution has been

placed in the hands of two teachers who have entered upon their work.

An urgent call for a paper to give information concerning the work of the society, resulted in a vote of the Board in February, 1885, that such a paper should be published. It was entitled "The Home Mission Echo," and was placed under the editorial management of the vice-president of the society, Mrs. Anna S. Hunt, of Augusta, Maine, and has been very helpful in developing added interest in the society's work.

The first president of the society was Mrs. J. Banvard, of Neponset, Mass., who filled the office from November, 1877, till May, 1881, when the pressure of home duties compelled her to resign. Mrs. Thomas Nickerson, of Newton Centre, who was prominent in the organization of the society, was then elected president, and held the office until May, 1890, when ill health compelled her to resign. For twelve years Mrs. Nickerson faithfully and lovingly served the society, three years as chairman of the Executive Board, and nine years as president of the society and chairman of the Board. Under her wise and careful administration the work of the society was greatly enlarged, and in 1888, the charter was so amended as to include all parts of North America. Mrs. Nickerson was made honorary president of the society, and an honorary member of the Board for life; and from the time of her resignation until

her death, July, 1891, her interest was undiminished.

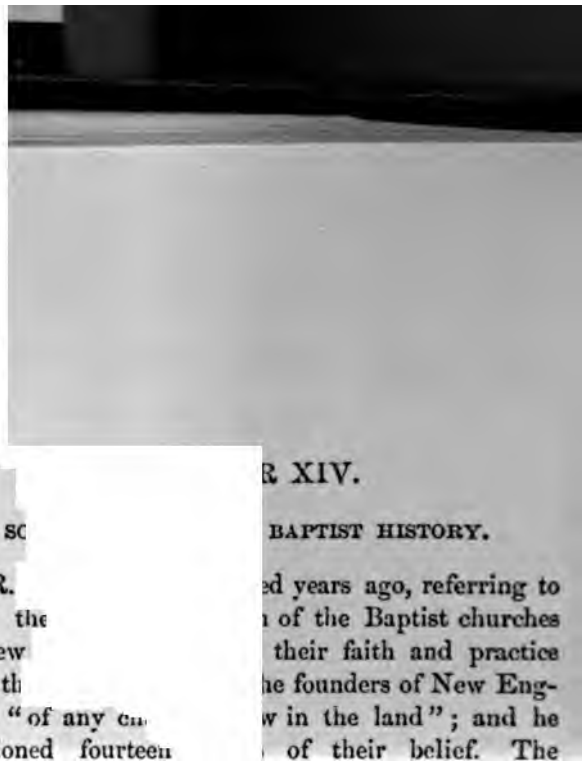
In December 1890, she was succeeded in the presidency by Mrs. Alice B. Coleman, of Boston, who for a number of years had been a prominent member of the Board and a leader in all of the society's work.

At the organization of the society Mrs. Nickerson was elected corresponding secretary, but was compelled almost immediately to resign, and Miss S. B. Packard, of Boston, was elected in her place. She held the position until 1881, when she entered upon her work at Atlanta. Mrs. F. S. Hesseltine, of Melrose, Mass., was made her successor, but was compelled to resign on account of ill health. Mrs. Andrew Pollard was then elected and held the position from 1882, until June, 1886, when her health compelled her to relinquish the work. In September, 1886, Mrs. M. C. Reynolds, of Wallingford, Conn., became her successor.

The first treasurer was Mrs. Pollard, and in 1882, when she became secretary, the two offices were united, and so remained until her resignation in 1886. The work was then divided, and Miss Margaret McWhinnie, of Waterbury, Conn., was appointed treasurer. Faithfully she served in this position until compelled by ill health to resign, and was succeeded in December, 1890, by Miss Alice E. Stedman, of Cambridge, Mass. In June, 1893, Mrs. James McWhinnie, of Cambridge, a member of the Board

for nine years, was appointed superintendent of Alaskan work and general assistant of the society.[1]

[1] The receipts of the Society since its organization have been as follows: First year, $1,533.62; second and one-half year, $5,487.39; third year, 3,629.47; fourth year, $6,097.82; fifth year, $9,851.84; sixth year, $20,270.08; seventh year, $16,437.23; eighth year, $24,017.28; ninth year, $23.573.41; tenth year, $27,199.94; eleventh year, $28,346.30; twelfth year, $24,084.30; thirteenth year, $38,436.99; fourteenth year, $28,431.15; fourteenth year (for Alaska), $4,179.05; fifteenth year, $38,099.72; fifteenth year (for Alaska), $3,709.74; total, $303,335.33.



R XIV.

SC BAPTIST HISTORY.

MR. ed years ago, referring to the of the Baptist churches in New their faith and practice came th he founders of New England "of any c w in the land"; and he mentioned fourteen of their belief. The second and third are these: "That in infinite mercy the eternal Father gave a certain number of the children of men to his beloved Son, before the world was, to redeem and save: and that he, by his obedience and sufferings, has procured eternal redemption for them. That by the influence of the Holy Spirit, these persons individually, as they come into existence are effectually called in time, and savingly renewed in the spirit of their minds." This declaration was in harmony with the declaration of the Philadelphia Confession of Faith, which as the London Baptist Confession of 1689, an adaptation of the Westminster Confession for use in Baptist churches, was generally recognized as an approved standard of Baptist belief. But the preaching of Whitefield and others during the great revival and subsequently, had made prominent the universality of the atonement of Christ;

and there were those in Baptist churches who had been powerfully influenced by these views. Benjamin Randall, the founder of the Freewill Baptist denomination, was of this number. At first a Congregationalist, he became at length a Baptist, and was baptized by Rev. William Hooper at Berwick, Maine, August 14, 1776, on the day of Mr. Hooper's ordination. Not long after he began to preach, and in his preaching he invited sinners to accept offered pardon, God being unwilling "that any should perish." Men might reject his message, but it was because of the unwillingness of their hearts to accept Christ as their Saviour, and not because of any insufficiency in the provisions of the everlasting gospel which he had received.

In this he supposed he was in agreement with his Baptist brethren. Calvinism and Arminianism he had never heard discussed. "As the doctrine of Calvin had not been in dispute among us," he once said, "I had not considered whether I believed it or not. But as the Lord had shown me a universal atonement and fullness enough in Christ for all men—the appearance of grace to all men—that the call of the gospel was to all, and that God was not willing that any should perish—that same love constrained me to go forth, and call upon all to come to Christ and be saved!"

Early in 1779, Mr. Randall was asked in a public assembly by one of his brethren why he did not

preacl the doctrine of election as Calvin held it. A discus ion followed, and this was the beginning of a move ent which resulted at length in Mr. Randall's withdi t denomination, and also in the who were in agreement with hun note, however, that there was in N o other compulsion than a feeling o him withdrawal was the path of dut was not disfellowshiped by the chur he was connected. "I applied to the ich I belonged for a dismission," he says, " y would never grant it. Neither was there ever a committee appointed by the church to labor with me that ever I knew of; and so they let me alone." In fact, Mr. Randall, at the outset, and for some time even, had no thought of founding a new denomination. In organizing a church at New Durham, N. H., he and his brethren organized what they called a Baptist church. Other churches were constituted holding similar views. The breach between these churches and regular Baptist churches gradually widened, and the lines at length were firmly drawn.

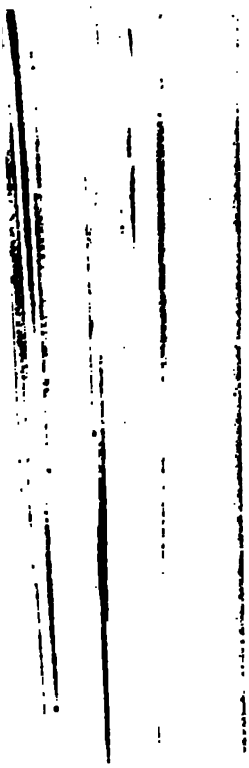
There can be no doubt but that the discussions that attended the beginnings of the Freewill Baptist movement modified in some degree the views of Baptists in those parts of New England where the Freewill Baptists were most numerous. More powerful in New England generally, however, was the influence

of Andrew Fuller, the gifted pastor at Kettering, England, who in 1785, in opposition to the hyper-Calvinistic views of many of his brethren, published his "Gospel Worthy of All Acceptation." A conflict followed in which Fuller bore a heroic part. His "Calvinistic and Socinian Systems Examined and Compared," and his "Gospel its own Witness," were powerful instruments in modifying the extreme views that had hitherto been held by Baptists in England. These writings found their way into New England, and aided in bringing about a like result there.

But as to the fundamental doctrines of grace the Baptists of New England were immovable. In the great Unitarian apostasy many in the Puritan churches were swept away, but the Baptists were uninfluenced by this movement except as they received help from it because of their steadfastness.

When Judson's change of views proved a trumpet call for American Baptists to engage in mission work, the Baptists in New England were ready for a prompt and hearty response. The hyper-Calvinists had no ear for that call. Anti-mission Baptists, they had no message for the heathen nations, and they would do nothing for those who had. But happily now they were few in number, and their constantly lessening influence was no hindrance to the enthusiastic efforts of the great body of New England Baptists in behalf of missions.

At length, however, it was deemed best that the



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in a republication of the Declaration and Covenant, "with such revision as on mature reflection he deems called for, after the lapse of twenty years," and supplying two new articles, one on repentance and faith, and the other on sanctification, Mr. Brown announced himself as the author of the original publication.[1]

In general the Baptist churches in New England have found that the New Hampshire articles of faith are an adequate expression of the body of doctrines held by them. There have been individuals, in some instances prominent ministers, who have believed, thought, and practised, in some respects contrary to the common faith. Some churches have been led to place themselves, at least for a while, in opposition to the general belief. But the denomination has been wise in its action in such cases. When possible it has allowed dissent and dissenters to remain within it. "To attempt the contrary would be to fail in the design of the attempt, and to accomplish its opposite. A break or schism has taken place only when dissent has so made issue with the denomination, that, without the break, the doctrine of the dissent must be endorsed. As a church is manifestly not responsible for all the sentiments, principles, or practices of all

[1] Rev. William Hurlin on "The Circumstances Attending the Formation of the New Hampshire Confession of Faith."—Minutes of the New Hampshire Baptist Anniversaries, 1891, pp. 54-56.

its m mbers; and does not endorse and maintain all those sentiments, principles, and practices as of God; and hence is ... hdraw from every imperfect membe... hilate itself; so has the Baptist de... every other religious community, ...d, and thus far fellowshiped those ... es contrary to the common faith. It h... done this, and this it must and will do ... Not to do it is dissolution sudden and ... But to claim this retention and fellowship ... tients as an endorsement of their doctrines, an... ...onstituting them Baptist doctrines, is a confusion. An issue may be so made up that the denomination must either accept the dissent or separate from the dissenters. Separate then it must, or deny itself. Such has been its practice hitherto. It has thus far stood together in doctrine a compact body."[1]

During the century the proportion of educated ministers in the Baptist churches of New England has greatly increased, and is now very large. "Renouncing their preference for 'lowly preaching,' they have become zealous promoters of ministerial education; among their divines are men whose names are ornaments of American scholarship, but it is a noticeable fact that their valuable contributions to religious literature have all been in the line of biblical exe-

[1] Rev. G. D. B. Pepper, D. D., "Baptists and the National Centenary," pp. 55, 56.

gesis."[1] Brown University, Colby University, and Newton Theological Institution have done a great service in securing this result. All honor, however, to the fathers who, with less advantages, wrought so nobly in laying the foundations of so many of the New England churches! Not a few of them, though destitute of the training of the schools, were highly educated men. They made the best of the opportunities that were theirs. But unquestionably, with the extension and diffusion of knowledge, and the increased facilities for acquiring an education, the ministry in the Baptist churches of New England has made that progress which the general advance in intelligence has demanded. Some of the older ministers have called attention to a change in the preaching in the Baptist churches. Dr. Benedict, in his "Fifty Years Among the Baptists," referring to the earlier part of the century, said: "Then, and with our orthodox Baptists, a sermon would have been accounted altogether defective which did not touch upon election, total depravity, final perseverance, etc." Certainly this would not now be a defect. The doctrines are still held, but "thought and study have extended knowledge, both sacred and secular, into many a new field, and along many a new line, far beyond the boundaries which shut it in a hundred years ago, and our facilities of communication have

[1] Prof. J. L. Diman, "Religion in America, 1776-1876." North American Review, 1876, p. 28.



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persons were appointed to carry this vote into effect." A little later we begin to hear of total abstinence, and at length of measures for the entire suppression of the liquor traffic. In many of the churches temperance societies were formed, and efforts were made to instruct the young in sound temperance principles. Baptist Associations and State Conventions also, year by year as the movement went on, placed on record their unalterable convictions concerning the evils of intemperance, and their purpose to do everything in their power to educate the public with reference to these evils, and to use all lawful means for the destruction of the liquor traffic throughout the land.

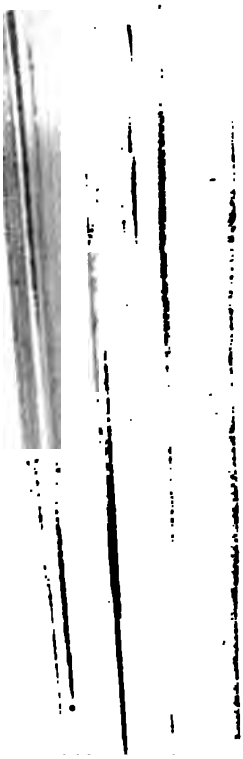
Slavery also, as it existed in the Southern States, early attracted attention in the Baptist churches of New England. First, there were efforts made to aid the Colonization Society; and then, not long after 1830, the immediate abolition of slavery was urged. It was not forgotten that a large portion of the Christian community in the slave-holding States belonged to Baptist churches, and that these, our brethren, regarded it as a duty to do all in their power to promote the temporal and spiritual welfare of their slaves; but none the less earnestly did the various Associations and State Conventions and Anti-slavery societies declare their opposition to slavery, and especially to the effort which at length was made to extend its domain into free territory. When the Civil War opened, the hand of God was recognized in it, and

from t to time throughout the war resolutions were adopted expressing an unshaken confidence in the ultimate triump rms and the overthrow of slavery. ng been secured, the duty of the cu ne rence to the emancipated race was at nized, and organized efforts in behalf men received hearty support. While th were considering the evils of slavery, th e discussion between President Wayland University, and Rev. Dr. Richard Fuller, h Carolina, occurred. Dr. Wayland represented the intense convictions, not only of the Baptists of New England, but throughout the North; while Dr. Fuller spoke for his brethren in the South. It was a discussion which was characterized by the Christian spirit of the disputants, as well as by the ability with which the argument was maintained.

With the advance of the century, more attention has been paid to the social life of the Baptist churches in New England. The aim has been to bring together the members of the churches and those worshiping with them, and so to make use of social influences in promoting the work of the church. To these purely social gatherings the Social Union has been added, an organization not only to promote good fellowship on the part of the members of neighboring churches, but to interest them in the various enterprises in which the denomination is engaged. The

Boston Baptist Social Union, instituted in 1864, was the first of these organizations. It owed its origin to the suggestion of the late Hon. J. M. S. Williams, of Cambridge, and when instituted had an enrollment of forty-six members. At the meeting preliminary to organization, Hon. James H. Duncan, of Haverhill, was present, and Hon. Isaac Davis, of Worcester, presided. One of the questions before this meeting had reference to the name which the new organization should bear. The decision was not an easy one; and, as the company was about to separate without agreeing upon a name, the late Mr. Benjamin F. Brooks said, "Let us call it a Social Union." The suggestion was adopted. The late Hon. J. Warren Merrill was its first president, and he has had a long line of worthy successors. The Union has now about three hundred members, who meet monthly. After a collation, vital questions are presented for consideration, questions concerning education, missions, church extension, and whatever pertains to the general welfare of Baptist churches; and practical results have followed. The Boston Baptist Social Union has had a powerful influence in advancing Baptist interests in New England, and is making that influence felt with added force year by year.

Not only have other Social Unions been formed among the Baptists of New England, as in Springfield, Worcester, Salem, Mass.; Hartford and Norwich, Conn.; Providence, R. I.; and Portland, Me.;



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ready the society had depositories in New York, St. Louis, and Chicago. The Boston Depository was opened in Tremont Temple, and there it remained until the fire in 1879, when it was compelled to seek quarters elsewhere. In the reconstruction of the Temple, it was found impossible for the depository to secure adequate accommodations, and permanent quarters were obtained at 256 Washington Street, where the business of the Boston branch of the Publication Society has since been transacted.

The first depositary of the Society in Boston was Mr. Howard Gannett. The business of the branch naturally was not very large at the first, but the increase was steady. Mr. George H. Springer succeeded Mr. Gannett, and under his direction the business has grown to large proportions. The Baptists of New England find at the depository denominational literature, including hymn books, Sunday-school library books, lesson helps, tracts, etc., and the general trade also is quite extensive.

At the rooms of the Boston branch house is the office of the New England District Secretary, Rev. Charles H. Spalding, whose work it is to promote the interests of the Bible and missionary departments of the Publication Society in his district. Mr. Spalding was appointed district secretary in October, 1886, and makes the position exceedingly helpful to the Baptist churches in New England. His predecessors were Rev. William C. Child, D. D., and Rev. Andrew Pollard, D. D.

The Baptist press in New England has had no unimportant part in the development of the many Baptist interests in the New England States, and especially in the development of intelligent Christian character in Baptist families. The "Christian Watchman" was established in Boston, in 1819. In 1848, the "Christian Reflector," which had its origin in the anti-slavery agitation, was united with the "Christian Watchman," under the title of the "Watchman and Reflector." At the close of 1875, the "Christian Era," which was commenced in Lowell, Mass., in 1852, was united with the "Watchman and Reflector," and the paper has since been known as the "Watchman." It has had able editors, a valuable corps of contributors, and in general has worthily represented the Baptists of New England.

The "Christian Secretary," designed to represent the interests of the Baptist churches in Connecticut, was first issued February 2, 1822, at Hartford. With the exception of a brief period—July, 1837, to March, 1838—when the paper was united with the "Gospel Witness," a New York religious journal, the "Christian Secretary," with few changes in its editorial management, has faithfully served the Baptists of Connecticut.

The Baptists of Maine sought to make the "Waterville Intelligencer," founded in 1822, a medium of communication with their churches in the State; but they soon found that through this medium "they did

not always speak what they wished." Not long after, the publication of the "Baptist Herald" was commenced at Brunswick; but the "Herald" was anti-mission in its tendency, and the paper was soon discontinued for lack of patronage. November 11, 1828, the first number of "Zion's Advocate" was published at Portland, and under this title the paper has since appeared, except for a short time following the union in 1839 of "Zion's Advocate" and the "Eastern Baptist," a paper commenced in Brunswick, November 15, 1835, and also for a short time commencing September 3, 1848, when the paper was known as "Zion's Advocate and Eastern Watchman."

Mention should also be made of the "Christian Review," a quarterly, the publication of which was commenced in Boston, in 1836. A fund was subscribed at the outset to guarantee its publication against loss. Later, for a while, the "Review" was self-supporting; but its list of subscribers at length declined, and in 1863, at the close of the twenty-eighth volume, it was sold to the publisher of the "Bibliotheca Sacra."



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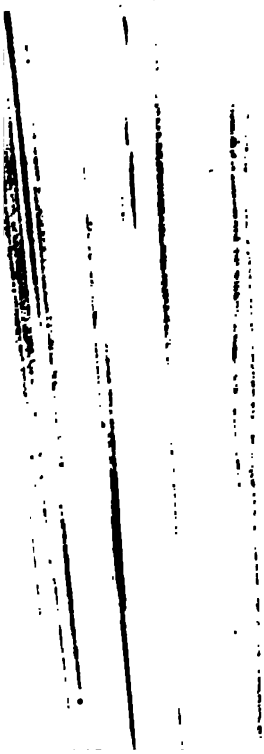
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[1] The Minutes of the Method
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The position thus indicated has been reached, not by eccentricities of religious thought on the part of the pastors of Baptist churches in Boston, but by their recognizing and proclaiming the great doctrines of the Scriptures. The gospel has been faithfully preached, and an able, consecrated ministry has been maintained. Stillman and Baldwin have had worthy successors in Sharp and Stow and Neale, and they have worthy successors in the pastors of the Boston Baptist churches at the present day. Active, consecrated laymen also have been important factors in this wonderful growth of the denomination in Boston. All along they have been at the front in church extension work. Strategic points have been seized and held with great advantage to the denomination. From time to time, evangelistic methods have been wisely employed.

Especially has the Tremont Temple enterprise been helpful in advancing Baptist interests in Boston. The beginnings of this enterprise bring prominently into view Dea. Timothy Gilbert. In 1840, he was connected with a small Baptist church, worshiping in a hall at the corner of Milk and Congress Streets, and soon after the removal of the church to the corner of Tremont and Bromfield Streets, he was impressed with the importance of providing a place of worship where persons of all classes, the rich and poor, residents and strangers, without distinction of color or condition, would have an opportunity of hearing



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cents, together with the Temple's outstanding liabilities. The Evangelical Baptist Benevolent and Missionary Society, composed of members of the different Baptist churches in and around Boston, was organized May 11, 1858, and the property was transferred to it November 30, 1858, Not long after a lease was executed, granting to the Tremont Street Baptist Church and Society the use of the great hall with its organ and furniture during the daytime on Sundays as a place of public worship, and basement rooms for vestry and Sunday-school, on condition that the church should maintain worship on Sunday with free seats, and support a good and efficient pastor, "who shall be considered creditable to the denomination, and such as shall be so considered by the Baptist churches in the city of Boston, and the adjoining cities and towns of Dorchester, Roxbury, Brookline, Cambridge, Charlestown, and Chelsea; and that the church shall hold and maintain the doctrines of the evangelical Baptist churches in said cities and towns."

In 1863, the Tremont Temple Baptist Church and the Union Baptist Church on Merrimac Street, united under the title of the Union Temple Baptist Church. August 14, 1879, the Temple was again burned. In the rebuilding many improvements were made, and there was provision also for the accommodation of the various denominational societies having their headquarters in Boston.

In the early days of the Temple enterprise, Rev.

Nathaniel Colver was pastor of the church. Rev. J. D. Fulton, D. D., was pastor from December, 1863, nearly ten years. Rev. Geo. C. Lorimer, D. D., the present pastor, has had two pastorates, the first, extending from October, 1873, to April, 1879, and the second commencing May, 1891. Rev. F. M. Ellis, D. D., was pastor from June, 1880, to November, 1884. The faithful labors of these pastors are gratefully acknowledged by the church, and by its sister churches. An earnest revival spirit has characterized the Temple services through all these years, and the church has become a center of religious influence and denominational power.

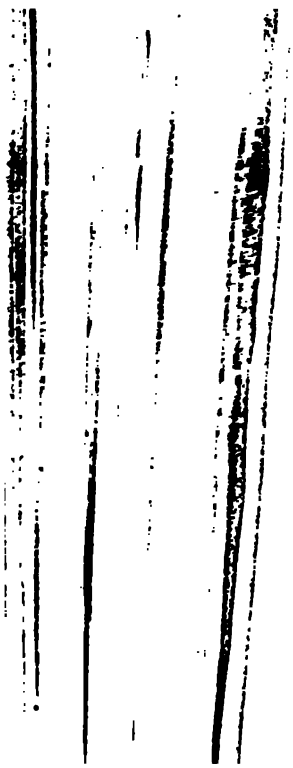
On Sunday, March 19, 1893, the Temple was again destroyed by fire. The Temple Church, and the various Baptist missionary societies having their offices in the building, were compelled to seek quarters elsewhere, the Missionary Union losing its valuable library, cabinet, collection of portraits, etc. But a new building is to be erected upon the old site, and with such facilities for the Temple Church as its members have not possessed hitherto.

But the growth of the Baptists in the New England States has especially been promoted by the several State Conventions. Through these strong and energetic organizations much missionary work has been accomplished among the smaller and pastorless churches, and funds have been provided for maintaining regular preaching services where other-

wise such services would be impossible. Each State, with its corresponding secretary as its chief executive officer, and also its general missionaries, aided in some of the States by approved evangelists, cares for its own field, while in work among the foreign population the American Baptist Home Mission Society renders efficient aid.

With the increase in the members of Baptist churches there has also been an increase of the value of the property belonging to those churches. The national census for 1890 gives the value of the church property of the Baptists of New England as $10,994,940, or by States as follows: Maine, $915,-550; New Hampshire, $585,050; Vermont, $584,500; Massachusetts, $6,107,830; Rhode Island, $1,151,960; Connecticut, $1,650,050.

Reference has already been made to the Baptist charitable organizations in the several New England States. Mention also should be made of the Baptist Home, known as the Chipman Memorial, and situated in Cambridge, Mass. It was the gift of Mr. and Mrs. George W. Chipman, in 1892, and is designed to provide a home for worthy aged people, also orphans, and other needy and dependent children, preference being given to applicants for admission from Tremont Temple Baptist Church, Boston, to the extent of one-half of those who can be accommodated in the present building—a preference which is explained by the fact that Mr. Chipman has been con-



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ants. Our academies, also, are in a most flourishing condition. Added funds, it is true, are needed in order to increase the efficiency of these institutions, but already they are doing a noble service not only for the Baptists of New England, but for those not Baptists who avail themselves of the educational facilities which these institutions offer.

But it is not to be forgotten that while the Baptists of New England are now better equipped for efficient service than at any other period in their history, they are at the same time confronted by new conditions. The native-born population is constantly diminishing. According to the national census of 1890, the population of New England in that year was 4,700,745. The whole number of foreign-born persons in New England in 1890, was 1,142,339, or 24.30 per cent. During the decade from 1880 to 1890, there was an increase in the foreign-born population of 348,727, or 43.94 per cent, as against an increase in native-born of 341,489, or 10.62 per cent. The increase in native-born population from 1850 to 1890 was 1,136,539, or 46.93 per cent.; while the foreign-born increased during the same period 836,090, or 273 01 per cent.

It is this change in the character of the population of New England that presents new problems to Baptist workers. For the most part the foreign-born persons in the New England States are Roman Catholics. In the Northern New England States they are very

largely French Roman Catholics. Work has been commenced among the different nationalities represented in the foreign-born population. In this work the American Baptist Home Mission Society co-operates with the various State Conventions. Missionaries are laboring among the French, the Germans, the Norwegians, the Swedes, and the Finns. Converts have been won, and in some places churches have been established. Moreover, at Newton Theological Institution, a French department has been organized for the training of young French Baptists who wish to devote themselves to work in behalf of their countrymen. The Grand Ligne Mission in the Province of Quebec, Canada, is an important ally in this work. But unquestionably more attention to the rapidly increasing foreign element in our population will be required if in the future the Baptists of New England are to increase in number and influence as they have increased hitherto.



APPENDIX A.

Amounts contributed annually by the churches of New England from 1832 to the present, 1893. Bequests are included.

	Maine.	N. H.	Vt.	Mass.	R. I.	Conn.
1832–45.....	$2,717.10	$3,083.42	$1,718.95	$22,313.30	$5,118.45	$11,628.71
1845.....	163.47	393.35	215.32	2,164.44	599.59	1,834.50
1846.....		528.41	673.95	1,474.20	872.35	1,186.03
1847.....		242.50	184.00	3,333.03	669.56	1,042.31
1848.....		343.81	257.51	4,791.22	1,683.33	1,072.06
1849.....	500.00	50.50	272.80	4,022.07	1,545.76	1,480.46
1850.....		625.88	1,015.75	5,357.73	2,427.57	1,251.34
1851.....	37.00	419.17	471.98	6,717.06	1,188.66	2,032.59
1852.....	56.39	1,104.77	505.17	8,497.51	2,874.55	2,490.31
1853.....	622.31	1,487.00	494.71	7,974.56	687.87	3,032.58
1854.....	164.66	1,632.60	758.58	12,005.92	2,695.78	4,529.96
1855.....	173.16	1,875.47	1,511.10	8,265.73	2,287.45	4,285.79
1856.....	102.44	1,608.22	1,186.34	10,467.62	2,560.07	4,047.46
1857.....	82.09	1,627.09	967.44	10,176.01	1,768.88	3,840.83
1858.....	27.37	1,377.14	860.69	11,620.98	1,265.58	3,089.55
1859.....	82.51	2,157.71	1,219.93	10,667.47	993.76	3,091.53
1860..	60.12	1,744.89	771.67	10,659.29	4,603.99	3,430.20
1861.....	16.00	2,344.22	586.97	9,523.96	1,393.96	4,433.25
1862	65.00	1,480.26	1,345.64	6,163.79	1,044.07	3,132.96
1863.....	14.15	1,781.50	602.58	7,745.19	981.95	1,877.27
1864.....	164.00	2,319.31	609.92	11,438.27	1,419.62	4,145.92
1865.....	265.79	662.30	779.89	24,541.79	2,991.01	3,541.15
1866.....	993.33	1,844.15	577.47	16,472.28	1,680.70	13,419.08
1867.....						
1868	878.27	6,218.65	4,301.73	26,229.55	2,114.29	5,270.52
1869.....	732.48	2,648.61	1,775.87	21,831.43	2,684.82	6,669.81
1870	1,487.30	1,712.34	2,779.75	30,570.20	16,565.52	6,754.23
1871	1,708.15	3,275.34	4,832.35	42,942.22	5,576.92	11,779.59
1872	6,932.24	3,481.57	3,401.86	31,551.24	8,091.48	3,786.68
1873.....	2,905.41	4,118.63	5,049.10	28,602.16	6,058.81	6,814.31
1874	2,010.75	2,018.77	6,332.12	33,927.70	19,200.64	7,089.66
1875	3,529.75	4,542.35	6,101.57	41,064.34	5,429.99	6,757.34
1876	4,366.39	2,585.87	2,413.84	35,244.59	3,848.27	10,275.43
1877	3,742.85	2,650.22	1,206.11	48,888.97	5,580.82	2,789.11
1878	920.33	1,505.10	1,992.75	23,661.61	5,346.36	7,060.61
1879	1,282.42	1,195.24	2,150.04	23,672.49	4,533.20	6,252.60
1880.....	1,671.49	2,187.38	3,028.26	21,202.49	4,120.33	28,727.45
1881.....	2,325.91	1,068.21	1,462.08	40,475.95	3,816.03	6,215.08
1882	1,272.31	1,978.08	2,512.31	60,847.92	7,078.71	11,157.19
1883–84.....	1,692.62	1,429.11	2,650.50	46,171.64	4,564.10	7,720.80
1884–85.....	2,095.68	1,993.38	2,882.56	54,860.49	23,144.38	10,908.84
1885–86	4,703.89	2,916.94	7,806.14	56,059.47	9,326.56	14,324.03
1886–87.....	29,517.12	1,961.66	1,764.14	147,516.77	5,842.36	35,797.74
1887–88	215,703.79	2,209.37	1,912.54	37,041.24	4,254.37	9,269.52
1888–89.....	23,968.43	2,626.71	1,593.55	37,863.97	6,478.70	6,459.83
1889–90	2,086.35	4,393.37	3,015.46	107,185.45	4,830.46	41,173.31
1890–91.....	2,577.77	2,408.16	1,900.01	56,592.33	5,741.82	8,317.74
1891–92	2,010.91	3,514.38	1,602.84	38,998.85	4,225.05	38,022.71
1892–93	4,105.28	3,417.80	1,978.48	42,872.79	6,098.16	14,913.32
Total	$330,452.68	$98,884.90	$93,165.94	$1,455,199.65	$218,229.66	$463,862.85

APPENDIX B.

Amounts contributed to the State Convention and Missionary Union, since 1815 and up to 1893:

Year.	Maine.	N. H.	Vermont.	Mass.	R. I.	Conn.
1815 } 1816 }		$200.00	$555.49	$1,752.72	$199.82	$434.27
1817		175.00	115.20	1,798.07	285.03	481.85
1818	$140.00		360.01	676.51	28.27	316.50
1819	277.33	265.00	427.00	1,510.03	69.00	156.34
1820	22.52	103.00	307.33	1,528.19	36.59	711.59
1821		120.46	283.96	1,145.50	6.00	170.06
18.2	150.00		262.61	490.00	3.72	26.57
1823		88.85	306.74	2,237.00		95.90
1824			371.20	884.63		104.91
1825	608.25	77.30	484.58	1,039.56		
1826	767.09	211.36	754.75	4,513.68	209.30	
1827	2,196.78	54.50	451.00	1,938.02	22.80	175.00
1828	1,801.68	273.20	163.38	2,518.18	602.03	1,245.76
1829	1,110.63	188.24	315.00	2,368.85	300.00	250.00
1830	1,191 63	420.80	493.41	3,943.07		92 27
1831	775.22	248.14	462.82	4,077.69	318.50	1,274.82
1832	1,045.27	16.78	963.17	5,367.28	416.00	1,011.37
1833	1,161.88	324.31	1,765.41	4,548.58	627.76	579.50
1834	1,548.15	650.30	507.15	4,463.35	542.57	546.15
1835	1,522.92	14.75	599.44	5,854.90	563.00	1,996.03
1836	1,592.16	508.50	345.12	3,509.99	1,042.25	63.10
1837	2,775.45	407.11	233.50	6,829.63	530.77	200.28
1838	1,142.89	534.00	186.50	4,890.45	606.25	1,686.46
1839	2,005.61	867.75	514.72	11,685.69	1,972.75	2,458.01
1840	3,178.53	863.29	1,342.81	9,357.28	929.27	2,363.64
1841	1,466.81	869.03	848 26	8,414.78	1,152.67	2,569.83
1842	1,553.43	454.10	541.26	10,865.85	2,722.10	3,008 10
1843	1,303.00	461.18	754.00	10,596.74	2,423.36	3,431.59
1844	3,420.44	1,108.01	1,069.95	13,977.24	3,446.39	3,684.42
1845	3,568.27	1,085.66	2,043.80	17,413.26	4,351.84	2,797.15
1846	6,410.14	2,060.88	2,341.84	28,122.00	8,580.10	5,324.11
1847	4,676.82	2,237 50	1,938.95	21,383.94	6,185.13	6,236.61
1848	5,388 23	2,527.67	2,610.53	23,928.42	4,613.25	4,248.45
1849	6,052.28	2,210.59	1,964.73	23,483.47	6,444.68	5,039.74
1850	4,506.87	1,856.32	1,452.36	24,316.48	4,671.18	5,602.05
1851	5,072.49	1,983.92	2,093.48	28,383.35	4,632.95	6,386.48
1852	5,899.93	1,871.56	1,483.01	28,544.77	5,323.44	4,854.04
1853	4,666.86	2,196.01	2,128.21	24,379.58	6,339.66	4,761.66
1854	5,537.92	1,846.98	1,798.13	28,548.71	6,273.53	5,577.36
1855	5,434.46	2,819.85	2,188.14	25,190.82	3,701.43	5,088.14
1856	5,103.21	2,269.98	1,833.97	32,598.96	4,403 62	9,804.02
1857	4,604.63	2,212.47	1,465.84	26,338.67	3,546.77	5,409 66
1858	3,987.16	1,732.39	2,100.49	24,492.59	4,216.15	3,794.47
1859	3,761.54	1,538.97	1,260.29	22,548.53	2,732.80	4,750.06
1860	3,790.69	2,104.85	799.39	23,010.61	2,839.61	5,731.10

Year.	Maine.	N. H.	Vermont.	Mass.	R. I.	Conn.
1861.....	3,553.69	1,949.70	996.98	16,737.68	1,909.25	3,769.94
1862.....	3,530.78	2,08.875	1,482.71	17,949.77	3,114.01	2,693.78
1863.....	3,722.58	3,951.44	941.18	18,352.77	2,872.34	3,289.64
1864.....	4,189.80	1,508.90	953.20	19,938.54	3,538.07	5,484.28
1865.....	4,564.15	1,946.79	1,120.86	21,897.63	4,474.87	4,961.01
1866.....	4,862.57	2,965.60	1,861.15	43,415.79	3,474.72	15,076.31
1867.....	4,450.44	9,087 01	1,607.92	80,212.85	3,376.14	4,832.50
1868.....	4,506.35	4,048.08	2,213.15	37,582.84	5,125.62	5,291.85
1869.....	4,559 52	3,072.84	3,482.60	51,449.03	4,733 96	5,973.58
1870.....	4,801.16	2,955.66	2,232.78	46,463.71	7,563.56	6,194.94
1871.....	4,564.11	2,157.88	1,746.75	46,700.35	4,094.11	11,014.81
1872.....	7,260.75	4,344.93	2,229.81	39,126.30	4,734.76	6,312.75
1873.....	5,111.83	3,555.21	3,702.22	39,592.39	7,631.99	4,705.86
1874.....	6,457.45	4,179.80	3,696.52	47,015.04	9,632.53	6,000.19
1875.....	6,595.32	4,867.28	3,017.51	43,516.10	5,546.23	6,521.17
1876.....	6,202.32	4,207.91	4,723.88	48,627.24	7,105.79	4,941.24
1877.....	4,495.19	2,932.19	2,388.49	42,328.03	5,559.72	4,992.83
1878.....	5,897.08	2,555.32	2,058.27	30,189.83	6,268.12	5,337.20
1879.....	2,987.92	1,742.31	2,282.85	29,367.89	5,059.37	6,908.35
1880.....	4,701.09	2,758.40	4,057.54	41,312.72	5,760.31	7,855.04
1881	5,356.37	1,740.31	3,065.75	32,627.14	4,710.49	5,387.45
1882.....	2,928.94	1,627.65	1 507.37	28,211.55	4,773.91	5,695.19
1883.....	2,802.24	1,768.02	1,914.33	33,430.80	5,068.75	7,081.74
1884.....	3,177 60	1 510.90	1,569.75	30,393.42	5,018.93	5,980.83
1885.....	3,589.21	1,581.84	2,163.89	37,304.10	5,202.27	7,041 52
1886.....	3,531.15	1,883.33	1,828.88	41,119.98	6,678.82	5,032.42
1887.....	2,630.17	1,601.84	1,461.21	33,305.45	5,960.64	5,419.82
1888.....	2,892.48	1,772 41	1,328.45	32,297.10	5,988.43	4,376.11
1889.....	4,421.48	2,353.29	1,637.65	32,606.25	6,263.14	4,409.40
1890.....	3,286.55	3,512.16	1,203.02	37,876.92	5,621.10	4,264.36
1891.....	3,162.20	2,561.23	1,924.25	47,898.33	6,239.59	4,262.66
1892	3,200.88	9,191.53	2,113.11	46,198.42	6,035.61	12,050.44
1893.....	7,327.96	4,695.17	4,399.13	106,214.52	10,182.33	18,312.48
Total.....	256,260.50	144,537.60	118,070.62	1,792,727.56	276,023.62	322,895.12

APPENDIX C.

The annual growth of the denomination in New England from the year 1800 to 1893, as indicated in the body of the work, chapters X. and XI., pp. 196–235.

MAINE.

Year.	Churches.	Members.
1800	48	2,988
1810	121	7,337
1820	215	13,266
1840	261	20,490
1850	295	19,850
1860	278	21,340
1870	265	19,351
1880	262	21,013
1890	249	19,271
1893	245	18,422

NEW HAMPSHIRE.

Year.	Churches.	Members.
1828	70	4,637
1830	80	5,138
1840	...	9,557
1843	107	10,535
1858	...	8,525
1870	87	8,156
1880	84	9,077
1890	82	8,771
1893	85	9,444

VERMONT.

Year.	Churches.	Members.
1826		6,629
1830	122	8,082
1840		11,601
1850	104	7,653
1860	107	8,263
1870		8,707
1880	104	9,870
1890	109	8,756
1893	100	8,738

MASSACHUSETTS.

Year.	Churches.	Members.
1812	70	8,000
1824	122	10,325
1830	172	15,824
1840	209	23,684
1850	245	31,344
1860	268	36 250
1870	266	40,421
1880	290	49,001
1890	311	59,006
1893	315	63,104

RHODE ISLAND.

Year.	Churches.	Members.
1825	44	3,887
1843	40	6,411
1850	49	7,278
1860	50	8,849
1870	60	9,363
1880	80	10,719
1890	69	12,039
1893	75	13,120

CONNECTICUT.

Year.	Churches.	Members.
1800	59	4,663
1810	61	5,149
1820	73	7,503
1830	83	9,196
1840	96	11,021
1850	113	16,033
1860	116	18,806
1870	112	18,843
1880	119	20,618
1890	130	22,239
1893	137	23,156

Total in 1893: Churches, 957; members, 135,966.

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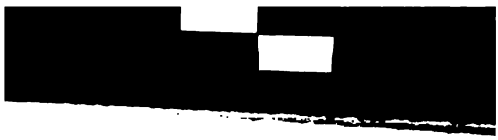
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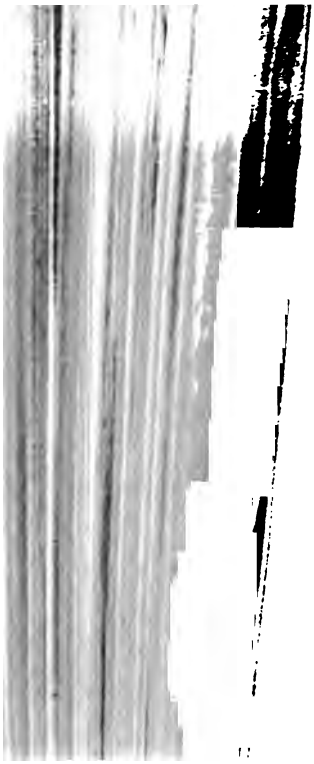


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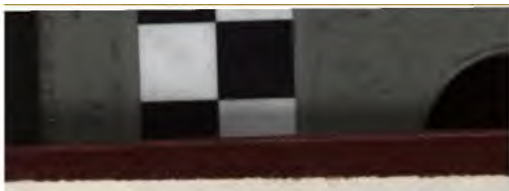












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